THE RELIEF SOCIETY MAGAZINE

ORGAN OF THE RELIEF SOCIETY
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JUNE, 1920

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The Relief Society Magazine

Owned and Published by the General Board of the Relief Society of the Church of Jesus Christ of Latter-day Saints.

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JUST TRUST.

By Julia Farr.

No matter how dark the way may seem,
    There's a place for God's love to shine through.
Your heart may be cold from life's sullen stream,—
    Then just strive your whole duty to do.
And as you go on, just grope for the Right,
    Though the darkness your soul will dismay,
No sorrow on earth is perpetual night,—
    God's love brings the Dawn of the Day.
Though friends have deserted or have made you sad,
    Don't let bitter thoughts hold you long bound,
For the future holds more than you ever have had,—
    Search for treasures; they'll surely be found.
The treasures of earth? No, they perish with men.
    But the pearls of great price are yours,
And the light of God's love will lead you,—'till then—
    You will find All on Eternity's shores.

WOMEN WHO KNEW THE PROPHET JOSEPH

Standing from left to right: Mrs. Mary Yearsley Cummings, Mrs. Margaret J. Taylor.

THE
Relief Society Magazine

Vol. VII June, 1920 No. 6

General Conference of Relief Society

Amy Brown Lyman, General Secretary.

The annual conference of the Relief Society was held Friday and Saturday, April 2 and 3, 1920. The conferences consisted of four meetings and an evening entertainment. Two of the meetings for general and stake officers, were held on Friday in the Bishop's building, and on Saturday, two general sessions were held for all Relief Society workers in the Salt Lake Assembly Hall. Between the two sessions for officers, a cafeteria luncheon was served to those in attendance, numbering 435.

On Friday evening, an entertainment was given for officers and representatives, in the Ball room of the Hotel Utah.

The program consisted of two parts. First, a cantata, "The Opened Door," by the Granite Stake Relief Society choir, with Lucy May Green conducting. (The words and music of this cantata were composed by Mrs. Green in collaboration with Ida Horne White); second, a historic exposition of stereopticon pictures, portraying the origin and growth of the Relief Society, with introduction and comments by Mrs. Annie Wells Cannon. The pictures were arranged in two groups, first, those depicting the history of the Church briefly; second, those representing the Relief Society from the days of the organization in Nauvoo, in 1842, up to the present time. As the pictures were thrown upon the screen, Mrs. Cannon, in an instructive manner, gave interesting data and information, which formed, in brief, a sketch of the Relief Society. Over 500 were in attendance at the entertainment, including the General Authorities of the Church.

On Wednesday, April 7, following the general conference, a Relief Society Genealogical meeting was held in

the Assembly room of the Church Office Building, which was crowded to overflowing. Mrs. Elizabeth McCune presided at this meeting.

There were in attendance at the general and stake officers' meeting 435. Among these were 17 general board members, and the following stake officers: 52 presidents, 1 mission president, 40 counsellors, 18 secretaries, 11 treasurers, 6 organists, 2 choristers, and 4 mission representatives, and 284 board members. The mission representatives were from California, the Northwestern states, and the Western states. Of the 79 stakes in the Church, 70 sent representatives, while only 9 were not represented. At the general sessions in the Assembly Hall, there were present at the morning meeting 1,640; and at the afternoon session, 2,500.

Mrs. Lizzie Thomas Edward, general chorister of the Relief Society, arranged for the music of the conference, which she conducted in a masterly manner. The selections by the choir were beautifully rendered, and the various single numbers were of the highest standards. Our general organist, Edna Coray, presided at the organ, and gave beautiful opening and closing numbers on the organ.

The ushers for the conference were furnished by the Pioneer stake, and rendered valuable and efficient service in seating the people and in giving information.

General Officers Meeting

(Morning Session)

President Emmeline B. Wells

President Emmeline B. Wells presided at all of the sessions of the conference, although slightly indisposed with a cold. In her opening remarks at the officers' meeting, she extended welcome and greetings to those in attendance. She expressed her gratitude that her life had been spared so long, and that she has been permitted to spend the greater portion of it in the Church. She told of her baptism, 78 years ago, in a frozen brook, in a hemlock grove on her father's own land in Massachusetts. She was baptized in obedience to her mother's request, and has never had one moment's regret for the step taken. In passing, she said that obedience to parents and to Church authorities brings untold blessings. Mrs. Wells felt thankful for the gospel, with all its blessings, and urged the Relief Society officers to be faithful and true.

The secretary's annual report for 1919, which was read

in detail, showed that the Relief Society is progressing along all lines. The present membership as given, was 45,413, an increase of 217 members over the report of last year. This small increase was a disappointment to the officers present. The report showed that nearly 40 per cent of all members in the Relief Society are subscribers to the "Relief Society Magazine." The increase in subscriptions for the year was 2,563. There was an increase in the number of visits by stake Relief Society officers of 1,652, which shows that stake officers are putting forth great effort to visit the wards as often as possible. The increase over last year in the number of visits made by Relief Society ward teachers, was 43,639, showing that the teachers are more interested than ever in their duties. In 1918, 26,899 days were spent in temple work; in 1919, there was an increase of 1,034 days, making 37,943 days for 1919.

The finances of the organization are in splendid condition, the balance net resources showing $824,090.42, with the small indebtedness of $1,152.19. It is a source of gratification to all concerned that Relief Society women handle their funds so carefully and wisely, that they are seldom, if ever, in debt. It was announced that the report in full was published in the May "Magazine."

Counsellor Julina L. Smith addressed the officers on the subject of thrift and economy, urging her hearers to make the most of their various resources, but to be economical in all things. She spoke of the training Brigham Young gave to the people along these lines in early days. He urged the pioneers not to follow phantoms, nor to seek gold, but to spend their efforts in making homes for their families and in building up the Church. Counsellor Smith reported briefly the work of the Burial Clothes Department, from the beginning up to the present time, stating that the department had been moved from its former quarters in the old Church office building to the present spacious rooms in our own headquarters. Counsellor Smith invited the officers present to visit the department, where they would be shown the various articles of burial clothing.

Mrs. Janette A. Hyde, business manager of the "Magazine," outlined briefly the work of this department, since the beginning. She expressed appreciation for the splendid support given the "Magazine" by Relief Society women, and thanked the stake officers for the part they have played in helping to make it a success. Mrs. Hyde complimented the agents on the good work they have done; but with the hope of improving the general service, she gave the following recommendations:

1. Write subscriptions on order blanks only. Do not place names of subscribers from several towns on the same blank. For instance, Mrs. Mary Gray, of Grace, Idaho, should not be placed on the same blank with Mrs. Helen Black, of Chicago, Ill.

2. Be sure to send complete addresses with town and state; also the R. F. D. and box number. There are many instances where there are towns by the same names in several states, for instance, Richfield, Idaho, and Richfield, Utah. Upon renewing subscriptions, be sure to send in the same name for the same person. If Mrs. Brown subscribed as Mrs. John C. Brown last year, she should use the same name this year, and not send in the name of Mrs. Mary Brown.

3. Do not send duplicate lists to the office unless you mark them duplicates, otherwise you will receive two sets of the "Magazine."

4. In sending in a change of address be sure to give the former address as well as the new.

5. The "Magazine" office supplies all agents with sufficient blanks to send in their subscriptions, therefore it is not necessary to use small pieces of paper, which are apt to be lost.

6. In making complaints and changes of address, please put them on a separate paper from the one used for subscriptions.

7. As a rule when women receive two "Magazines," it is because they have resubscribed before their old subscriptions have expired. In resubscribing, please state the month of expiration as well as the month for beginning the new subscription.

8. In some cases, when a subscription has expired and it not renewed in time, the sender loses opportunity often, to begin with the desired number.

9. We receive a great many complaints of sisters not receiving their "Magazines," getting two and so forth. The names and addresses of these sisters should be given, in order to rectify the mistake.

10. Do not send anything but subscriptions and matters pertaining to subscriptions, to the "Magazine" office. Send editorial matter to the editor not to the business office. Make all checks payable to the "Relief Society Magazine" and not to individuals in the office. Be sure to deduct the percentage before sending money to the office. Agents do not receive the "Magazine" free.

11. Consult bank account often and avoid sending in checks when there are no funds.

Miss Lillian Cameron outlined briefly the guide work for

the year. She stated that the prophet directed that the work of the Relief Society should be of a cultural, as well as a philanthropic nature. Every woman should be anxious to improve herself mentally, and the educational work in the Relief Society should be as a school for her. The object of the course in genealogy is to teach the people how to prepare and keep family and temple records, and to interest them in temple work.

The Book of Mormon lessons furnish an opportunity for the study of the ancient inhabitants of this continent; and the literature, so cultural in its nature, helps one to become acquainted with the best thoughts written in the best manner.

In the Social Service Department, the plan is to teach people how to live as they should, how to rear good families, and build up desirable communities. Miss Cameron spoke especially of health, briefly outlining the health education campaign in the state and in the nation. She said that the Relief Society women had helped to make the health law in Utah, and they should now work for its enforcement. She recommended that stake and ward presidents should look among the young people for class teachers in the Relief Society. The young people of today have had splendid chances, and the Relief Society should make use of their talents. She added also, that by calling in the young people who are not already especially active in the Church, great benefit will come to the young people themselves. She related an instance, where a prominent business man, who was not active in the Church, was selected for a class teacher in the Sunday School. So successful was he that he was promoted to such a position in the stake, and through his efficiency and faithfulness, he was finally made a member of one of the general boards. Miss Cameron urged Relief Society women to enlist in the Teacher Training classes. As long as we have class work in the Relief Society, we should make every effort to have our teachers as strong and capable as those in the other auxiliary organizations. Even if we cannot keep up with the best in these classes, we shall get great benefit from attendance.

Mrs. Donette S. Kesler gave a most interesting and thorough report of the victory convention of the National American Women's Suffrage Association, and Congress of the League of Women Voters, held at the Congress hotel in Chicago, February 12 to 18, 1920. Mrs. Susa Young Gates and Mrs. Kesler represented the National Woman's Relief Society, as well as the Utah Suffrage Association. One of the objects of our representation was that Utah might stand in her proper place as a suffrage state.

REPORT OF THE N. A. W. S. A. HELD IN CHICAGO.

Donette Kesler.

The officers of the National American Woman's Suffrage Association, called the state auxiliaries, through their elected delegates, to meet in its fifty-first and final annual convention at Chicago, at the Congress hotel, February, 1920, from the 12th to 18th, inclusive.

In the past, conventions have been held to disseminate the propaganda for a common cause, to cheer and encourage each other, to strengthen, organize, influence and to council as to ways and means of insuring further progress.

This time they were called to rejoice that their struggle is over, their aim achieved, and the women of the nation about to enter into the enjoyment of their hard-earned political liberty.

No longer necessary to fight for woman suffrage, the great work now is to prepare women to cast intelligent votes. To use, for the uplift of mankind, their power, brains and consciences. Women must be as independent in their party as men are in theirs, which is saying much. Women won't be welcome at the polls, but there is the place to go; before going, however, know what is for the best and be able to forget party, if necessary, to stand for right.

Mrs. Susa Young Gates and Mrs. Donette Smith Kesler were appointed to represent Utah, by Mrs. Clesson S. Kinney, president of the Utah League of Women Voters, and were joined in Chicago by Mrs. Emily Whitney Smith, Miss Rae Miles, Miss Emma De LaMare, Miss Otilla Shields, Miss Brenda Worthen, Mrs. Florence T. Knudsen.

The voting members of each conference consisted of the chairman of the section, together with its state members and representatives of other agencies, doing the same work, who were officially invited by the chairman of the section.

The purpose of each conference was to formulate a legislative program which aimed to combine the best judgment and experiences of all workers for the same cause.

The resulting programs of legislation, adopted by each conference, were presented to the convention of the League of Women Voters for its consideration, and when adopted by the convention, the combined legislative program became the platform to which the League of Women Voters pledged themselves.

Pre-victory conferences were held in various rooms of the Congress hotel, Thursday, February 12, commencing at 10:30 and at 2:30. During the following week the day's

work began daily at 9:30 a. m., with afternoon and evening sessions, dinners, or entertainments.

The American Citizenship Department was presided over by Mrs. F. P. Bagley in the English room.

The status of educational legislation was considered, state by state. Comparisons and exhibitions being made by charts and maps.

Utah's laws provide for compulsory education between six and eighteen. Utah's laws regarding education also the "Unification of laws concerning the legal status of women," were cited as models.

It is now generally agreed that some special education is necessary for the business of being a voter. The United States has already decided that the alien must be educated before citizenship is bestowed upon him, but native Americans when they reach the age of twenty-one, too often vote the republican or democratic ticket, according to family traditions and nothing much has been thought as to whether or not they had been fitted for their new responsibilities. The committee seeks to establish a new standard, namely, that of an educated electorate in which those who take part in the govment shall have had at least elementary instruction in the principles of the government under which they live.

Teaching cannot be an ornamental profession, but must stand for efficiency and sincerity.

In the Green room, the social hygiene and child welfare programs were held.

It was agreed that vice should be made as difficult as virtue. That disease should not be mixed with crime until crime is proven. That the state should require health certificates before issuing marriage licenses. There should be federal legislation on marriage and divorce and statutes prohibiting the evasion of marriage laws. Laws should provide that women be subject to jury service and the unit vote of jurors in civil cases should be abolished.

A method of trying cases involving sex offenses in chancery courts instead of in criminal courts was advocated.

The committee recommended the placing of women on governing boards of all charitable and penal institutions; as probate and parole officers; as state and local police, as prospective officers; as court officials, as jurors; as physicians in institutions for women and children and on all state and local boards of health.

In the Elizabeth room, the department for the "Protection of Women in Industry" held discussions on:

1. Practical details of legislative methods.

2. The eight-hour day.
3. Minimum wage and the prohibition of night work.
4. The present status of collective bargaining.
5. Wage payments on the basis of occupation rather than on sex.
6. Women on national and international commissions.

Discussions were opened by Mary Anderson, chief of the United States Women in Industry Bureau; Florence Kelly, of the National Consumer's League; Mabel Gillespie, of the Boston Woman's Trade Union League; Jane Addams, of Hull House; Ethel Smith and Grace Abbott.

The conference of food supply and demand; social hygiene, and the unification of laws concerning women; were held in other rooms.

The Utah representatives divided their forces in order to attend as many of the meetings as possible.

The subjects discussed in the laws conference were:

1. Marriage and divorce.
2. Independent citizenship for married women.
3. Interest of spouses in each others real estate.
4. Control of wife's wages.
5. Joint guardianship.
6. Mother's pensions.
7. Uniformity in bills of rights.
8. Civil service laws and women.
9. Age of consent.
10. Legal status of the illegitimate.
11. Court uniformity.
12. Standardization of certain laws, and
13. The relation of the lawyer to legislation.

The victory convention of the National American Woman Suffrage Association's opening session was held Friday afternoon, February 13.

Mrs. Carrie Chapman Catt, presiding.

After Mrs. Catt's speech, sounding the keynote of victory, joy unconfined burst forth. For nearly an hour horns tooted; delegates stood on chairs, sang, gave their yells, marched around the room waving pennants and American flags. The Republican elephant and the Democratic donkey marched amicably arm in arm to the platform to receive the congratulations of the chair and members of the board, while a large bell, suspended from the ceiling, clanged its utmost as it responded to the pulling of the four sway ropes which were attached to it. Dignity was lost entirely. Seven hundred men could scarcely have made more noise.

The convention adjourned at 5:15 to assemble again at 8:30 p. m.

At this session resolutions were adopted providing for the dissolution of the National American Woman's Suffrage Association. Also for the advancing of the League of Women Voters, now an auxiliary of the N. A. W. S. A., to the position of a new and independent society to take up the plan of work to be adopted in its first congress.

Annual reports were then given by Mrs. Rogers, the treasurer, and by Miss Rose Young on "The Year's Publicity and Press."

Mrs. Ogden gave the final report of the National Publishing Company.

Proposals for a permanent memorial for Dr. Anna Howard Shaw were considered.

The first donation toward the fund was a check of $1,000 sent to the N. A. W. S. A. by Mrs. Howard Lewis, of Buffalo, in memory of Dr. Shaw on her birthday.

Saturday morning meeting was called to order at 9:30 as usual. Mrs. Catt presiding.

Mrs. Trout (Ill.) moved to suspend the rules and elect the present board of officers to remain in office until suffrage is gained in this country. Carried unanimously.

It was resolved that the National League of Women Voters be urged to make political education for the new women voters (but not exclude men) its first duty for 1920.

That the nation-wide plan shall include normal schools for citizenship in each state followed by schools in each county; that we urge the League of Women Voters to make every effort to have the study of citizenship required in public schools of every state, beginning in the primary grades and continuing through the upper grades, high schools, normal schools, colleges, and universities.

The League of Women Voters' opening session was held Saturday afternoon, February 14th, 2:30 p. m. Mrs. Charles H. Brooks, presiding.

The chair, in a brief address, explained that the League of Women Voters means the banding of the women of the country together in an unselfish effort to improve the electorate.

The first matter of business was the election of a permanent convention chairman. Upon motion of Mrs. Brown, (N. Y.) duly seconded, it was unanimously voted that Mrs. Catt be made the chairman.

Then followed the appointing of various officers and committees after which Mrs. Catt set straight before the 700

women present the plan and purpose of the League of Women Voters and struck the big inspirational note of the convention.

Sunday, February 15, being the birthday anniversary of Dr. Anna Howard Shaw, memorial services were held in her honor.

The Utah Latter-day Saint members of the convention attending services of their own faith at Logan Square. Having been met at the station on their arrival in Chicago by President Winslow F. Smith, by whom they were made most welcome. As Sister Smith was a delegate her company was enjoyed for several days.

At the Monday morning session, February 16, the proposed constitution was read and adopted. In the afternoon the regions committee, which had previously been appointed, reported the following districting of states:

Tuesday, February 17.

The chair stated that it was with great regret that those in charge of the convention program had discovered that a choice must be made between the announced program of the Anthony Centenary program and a business session of the League of Women Voters, and that the imperative importance of completing the business had decided the matter. The Anthony program would, therefore, be postponed until the business had been completed.

The states had been requested to send in lists of:

First: Suffragists who had rendered signal service before 1880, and these would be classified as pioneers.

Second: Lists of presidents who had served in that capacity five years.

Third: Lists of persons rendering signal service between 1880 and 1890, to be known as veterans, and

Fourth: Lists of those rendering signal service after 1900, who would be known as members of the honor roll.

Owing, not only to the necessity of economizing the time of the convention, but the inability to have all lists and certificates in order, the names read to the convention would be limited to those present. The complete list to be printed and the certificates sent by mail.

The pioneers then marched in from an adjoining room with flags flying and received distinguished service certificates. They were followed by veterans, presidents, and the honor roll of later workers.

The original pioneers of Utah: Dr. E. B. Wells, Emily S. Richards, Susa Young Gates.

A gift in the name of the suffragists of the country was presented to Mrs. Catt by Mrs. Upton, of Ohio. Miss Hay took the chair and, with the help of Mrs. Brown, secured pledges for $44,550 toward carrying on the work of suffrage.

Wednesday morning, February 18, the meeting was devoted to educational matters. Those present desired a bureau of education with representation in the president's cabinet.

Mrs. Schuler, chairman of the committee, appointed by the board of the N. A. W. S. A. to draft plans for citizenship schools, recommended seven important items.

The report was referred to the League of Women Voters.

Ten minute talks on:

"Why should women enroll in political parties," by Miss Mary Garrett Hay, Republican, and Mrs. George Bass, Democrat, were intensely interesting.

After the victory banquet, which was a most elaborate function, attended by 3,000 women, the evening closed with a "Living Ratification Valentine," directed by Mrs. R. E. Edwards, of Indiana.

In one end of the balcony a large valentine, about six feet high, well proportioned and beautifully decorated, had been placed, the center of which was a curtained heart. At each side of the valentine stood a little maiden in ancient costume who at intervals, by pulling silken cords, drew aside the curtains, revealing a living picture, especially dressed for the occasion.

After the greetings of recognition had subsided, the picture repeated a verse, rhyme or jingle, as a welcome from the state she represented.

Another interesting and original event was "Then and Now Told in Pictures," Miss Rose Young, director.

Leading from the place where the valentine had stood the night before, a long, wide stair-case had sprung into existence, over night. As they took their places in turn on the platform, at the foot of the stair-case, comparisons in short, interesting speeches on "Then and Now" were made by pioneers in the professions represented as follows:

Education—Mrs. Harriette Taylor Treadwell, over 80 years of age.

Medicine—Dr. Julia Holmes Smith, over 80 years of age.

Law—Miss Florence Allen, over 80 years of age.

Theology—Rev. Olymphia Brown, age 92.

Journalism—Miss Ethel M. Colson.

Politics—Miss Mary Garrett Hay.

Two standard bearers, dressed in the costumes of Washington's day, then approached the head of the stairs through a door leading onto the balcony.

A changé of standards announced the names of the states represented and the year in which suffrage was obtained. (The program announced the "kind" of suffrage, whether school, bond, tax, presidential, primary, or full, also the names of those taking part and the owners and make of the magnificent costumes, or dresses worn. Many of them were Paris gowns, several were wedding dresses of years gone by.) Mrs. Gates wore a black, Utah woven and made, silk dress in the style of 1882.

After the standard bearers stepped aside, the representatives approached the stairs, to the strains of music, descending step by step, turning or courtesying on the landing half way down, then advancing to the platform at the foot of the stair-case. Turning to give all an opportunity to view the costume worn; then, as slowly ascending step by step, each retreating figure seating herself on a step to the right or to the left, beginning at the head of the stair. In case two or three states entered the suffrage ranks in the same year, that number of ladies descended and ascended the stairs together.

One object in representing Utah at the convention was to insist that she be given her proper credit in the ranks of suffrage. It is a well known fact that Utah obtained suffrage February 12, 1870, but as it was revoked eighteen years later, was withheld for eight years and destored by Congress in 1896, it is but just that full credit be given.

All programs and maps were prepared before the arrival of Utah's delegation, but Miss Rose Young, director of publicity, was very gracious and wherever possible explained the Utah facts in foot notes and in her lectures. Utah has been rather at fault by not making more of the fact that franchise had been given her women at that early date.

Many friends were found who extended a hand of welcome to Utah's representatives, among them, Miss Mary Garrett Hay, Mrs. Upton, Mrs. Burns, Miss Addams, who escorted us through Hull House, Florence Kelly, Miss Rose Young, Miss Marjorie Schuler, and Miss Lucy Anthony.

When the delegation assembled Wednesday evening, for th first session of the school for political education, Mrs. Catt called into session the N. A. W. S. A. and with appropriate ceremony, formally adjourned the victory convention.

At the close of the convention, Sisters Gates and Kesler went on to New York, as they desired to visit libraries in the interest of genealogy, also to visit as many Relief Societies

as possible. They, accompanied by Miss Edna Hardy, Relief Society president of the Eastern States Mission, met with the Saints in New York, Brooklyn, Lynn, Mass., Boston; Baltimore, and Philadelphia.

They had a delightful visit at the home of Senator Reed Smoot in Washington, where every courtesy was shown them.

A call on Congressman Welling resulted in the proffered loan and acceptance of his automobile, which enabled the ladies to call upon Mrs. Kate Waller Barrett, in Alexandria, Virginia. Mrs. Barrett is a historic woman with a most pleasing personality.

In New York, the ladies felt honored to lunch with Mrs. Ida Heusted Harper, a true friend to Utah and her people. They were also entertained by President and Sister George W. McCune, Brother and Sister David Howells, and Sister J. Reuben Clark.

Time will not permit of mentioning all of the dear friends and relatives, met on this trip, nor will words express the gratitude felt for courtesies received.

The last three days in New York were spent as guests of Miss Lucy Gates (Mrs. H. C. Bowen,) at the Commodore hotel. Sisters Gates and Kesler were her guests at rehearsals and concerts, Grand opera, theatres, and other interesting entertainments, which fully occupied their time. At the close of their visit they travelled together as far as Independence, Missouri, where they spent a pleasant day with President and Sister Bennion, visiting places of interest and history. From this point, Miss Gates continued on her concert tour and the two companions of many days turned their faces toward Utah, the queen of the west.

Afternoon Session.

Mrs. Amy Brown Lyman gave a report of the correlation committee, outlining the conferences and conventions for 1920. She stated that a new plan, which was recommended by the correlation committee, and approved by the general authorities of the Church, will be put into operation during the summer and fall. This plan provides that in fifty-one of the stakes, group auxiliary conventions will be held, with all six auxiliaries participating. These conventions will be held during the months of August, September, and October, and while they will not exactly take the place of the quarterly conferences, during this period, a large portion of the time will be given for the work of these conventions. In the twenty-eight stakes adjacent to Salt Lake City, separate conferences will be held. She stated that the plans and out-

lines for these conferences and conventions will appear in the May "Magazine."

Miss Sarah Eddington, representing the social advisory committee of the Church, spoke of the plans to improve general social conditions throughout the Church. After reviewing the work done by this committee in the interest of proper dress and appropriate dancing, including the institutes held for dancing, she stated that the committee has definitely recommended that the ward amusement halls of the Church be made the social centers of these wards. These social centers should be well equipped with apparatus and various devices for amusement, and should be so attractive that the young people in the Church will gather there in preference to seeking recreation elsewhere. In connection with the ward centers, the committee recommends that play grounds be established with proper equipment, and that efforts be made to train leaders to supervise all activities connected with the center. It may be necessary, sooner or later, for the Church to arrange for special institutes where play leaders may receive training. At the close of her remarks, Miss Eddington presented the following resolution: Resolved, That the general and stake officers here assembled, will support the social advisory committee of the Church in its effort to establish adequate social centers in the various wards of the Church. It was moved and carried that this resolution be adopted.

Practical demonstrations by the nurse class were conducted by Mrs. Thea Drake, graduate nurse from the L. D. S. hospital, who is in charge of the Relief Society nurse school. In introducing the demonstration, Mrs. Drake stated that the students had received training in hydrotherapy, invalid cooking, contagious diseases, obstetrics, massage, nursing technique, pediatrics, and anaesthetics. In addition to this, the girls have been required to do fifty hours of field work in nursing, during the term, and will give thirty days' service at the close of the course, in their own wards.

Upon a platform which had been erected in front of the speaker's stand, the nurse students gave the following demonstrations: bed-making, including the obstetric bed, changing bed, and so forth, by Mrs. Agusta Stobie, and Miss Mary Sinfield; lifting the patient from bed to chair and back again, Vivian Cameron; skeltetus abdominal binder, Vivian Cameron; breast binder, Hazel Brown; abdominal binder, Mildred Sparks; hand and arm bandage, Mary Purser; head bandage, Mrs. Gladys Wheeler and Miss Verna Layton; heating compress, Mrs. Drake.

In reporting the nurse school, Counsellor Williams stated

that each year it is the effort of the general board, to make the nurse school more practical. During the past year, the school has co-operated with the city health department, the Relief Society ward presidents, and other agencies, giving part-time service in many of the poor families of the city. Through this effort, many families have been helped, and the girls have been given an opportunity for practical work. Mrs. Williams stated that 75 per cent of the people cannot afford the services of a graduate nurse. We fully appreciate the graduate nurse, and would not, for anything, encroach upon her field, but we are desirous of giving families who are unable to pay for the graduate nurse, an opportunity for nursing care. The general board have hoped for a long time that the L. D. S. hospital would institute a one-year course in nursing, but up to the present time, the hospital has not seen its way clear to do this.

The general board, with the approval and sanction of the presiding bishopric and the first presidency, have decided to establish a home for practical nurses. In this home, it is the plan to have a graduate hospital nurse in charge of the instruction and supervision of the students, a matron, and other help, which will be necessary in carrying on the work. The nurse students will live in this home, giving assistance with the work of the home for their board and lodging. Classes will be held under the direction of the nurse in charge, and the students will do part-time family nursing, under the direction of the nurse in charge. This plan will entail a great deal of expense at the beginning, but when it is once established, it is believed that it can be made self-supporting. Mrs. Williams expressed the hope that nurses would be graduated in at least two classes, so that the practical nurse will not in any way encroach upon the field of the trained nurse. The influenza, and other epidemics, have proven to the world that the present nursing care is inadequate, and it is conceded by doctors, generally, that 75 per cent of the nursing that is done, can be done by practical nurses.

The remainder of this session was devoted to a round table discussion of Relief Society problems. In introducing the discussion, Mrs. Williams gave some general instructions. She stated that until further notice, the Relief Society should follow the instructions given over a year ago, in which the Relief Society women were advised by the presiding bishopric, and our own general presidency, that it is not expedient to store wheat, nor to collect money for wheat, at the present time.

She spoke to the stake presidents of their responsibility

in getting the special instructions to the ward presidents, stating that in some instances, when special information has been sent out, it has not passed beyond the knowledge of the stake presidents themselves. Letters are frequently received at the office from the wards, asking for information which should have been given to them by the stake presidents, they should call their executive officers together and go over the instructions carefully, and after getting a clear idea, it is their duty to see that every ward president is given the information. She emphasized the point that the records and property do not belong to the officers, but to the organization, and whenever officers resign, they should see to it that everything in the shape of records and information, is turned over to their successors.

The appointment of special health committees was referred to and it was brought to the attention of the meeting. During the influenza epidemic last winter, the general board sent out instructions that health committees be formed, both in the stakes and wards. It was suggested that a committee of three be selected in each stake and in each ward. It was also suggested that the chairman of the social service work in both the stakes and the wards, be made members of the health committees. Letters were recently written from the general board to the health departments of Idaho and Arizona, offering the co-operation of the Relief Society women in these states in the various health programs which are being carried on in these states.

Mrs. Williams reported that the social service work of the Relief Society is progressing slowly. Through the courtesy and generosity of the presiding bishopric and the first presidency, a department for family rehabilitation has been established in the general offices for the purpose of co-operating with other family agencies in Salt Lake City, and also for the purpose of assisting with the family work of the city.

In Utah stake, a community welfare department has been established, which is supervising family work in Provo, and throughout the county. This agency is co-operating closely with the county commissioners, and constructive family work is being done. In connection with the Utah county agency, an institute has been held for the training of social workers.

Mrs. Williams expressed the thought that in the near future an institute for training social family workers may be established in Salt Lake City, in connection with the B. Y. University, or the L. D. S. High school, where stakes and wards may send representatives to take the course in family work.

The matter of stake dues was discussed by the speaker. She stated that the general board had decided to recommend, first: that stake dues be established throughout the Relief Society; second, that the stake dues be uniform.

There are many expenses connected with the administrative work of the stakes, the most important item of which is the traveling expenses within the stake and from the stake to the general conferences. Relief Society stake officers should not be expected to bear all of the expenses of this travel, nor other expenses connected with the administration of the stake work. It was pointed out that it is really a greater economy for the wards to pay stake dues than for ward and stake officers to raise all their funds by giving bazaars and entertainments. The hope was expressed that Relief Society women throughout the Church, in the near future, will not only be willing to pay a stake and general due, but also to pay a ward due, which will assist in carrying on the work in the wards. A discussion followed, many speakers from the floor participating. The suggestion was made that the Relief Society dues be $1, the same as the Red Cross; that one-third of it be retained in the ward, one-third be sent to the stake, and the other third to the general board, for administrative purposes. It was reported by more than one-half dozen stakes that a 25-cent stake dues is already established in these stakes, and in many instances wards have established a ward dues. It was finally moved, seconded, and unanimously carried, that the recommendations of the general board be adopted, and that stake dues be established and be made uniform throughout the Church, and that the amount of the stake dues be 25 cents.

The work and business meeting was discussed. Counsellor Williams felt that in some stakes there is not enough interest taken in this meeting, which is an innovation in the monthly program, and unique among women's organizations. She advises that stake officers see to it that other features and departments of Relief Society work do not encroach upon the good old-fashioned work and business meeting. Since the three other meetings are devoted to spiritual and educational work, she felt that this meeting should be reserved for business and practical working purposes. She called attention to the fact that the meeting was instituted for the purpose of hearing the reports of the teachers, and for the purpose of sewing for those in need. She said that in many stakes, the spirit and genius of the meeting has been changed, and that the time has been devoted to supplementing the lesson work of other meeting days. Mrs. Williams made the following definite recommendations: First, that after the

opening exercises, the meeting resolve itself into two groups, one group to consist of the ward officers, who should station themselves in one corner of the room, or in an adjacent room, to receive reports of the teachers; and the other group to consist of the rest of the members, who will go on with the sewing activities. This arrangement will give an opportunity for the teachers to make their reports in private, one by one, to the ward officers. No family problems or conditions should be discussed in a public meeting. With the teachers' reports and the sewing going on simultaneously, everybody will be busy and satisfied. Mrs. Williams recommended, secondly, that interest be revived in sewing. If there is no sewing to be done for those in need, that the members sew on articles for sale, using this as a method of replenishing the treasury. In case the sewing committee is short of materials, the women might bring their own sewing and work together. Association in this way is very profitable from a social and recreational standpoint, and will tend to unity and good will. An afternoon of sewing, with congenial company, is really a form of relaxation, and since it is popular among private groups, it may be made popular in the Relief Society work meetings. Dress making and hat making might be introduced in the sewing meetings with profit to all concerned. This could include remodeling.

Mrs. Addie Morris Cannon, president of the Forest Dale Relief Society, gave a brief account of the work and business meeting in this ward. She stated that this is one of the most popular meetings they hold, and that the time never seems long enough for the tasks planned. At different periods they have held all-day meetings, but at the present time, they hold one session only. In addition to sewing for those in need, this society made a great many quilts. They buy their material by the bolt and the cotton by the bale. This winter, they have sold thirty-six quilts, and could have disposed of double that many, profitably. One of the special features is the making of fancy bridal quilts. They have also made dozens of pairs of pants, both from old as well as new material. Every fall they make special articles for Christmas, both for gifts and for sale. A great deal of custom work is done by this society. This means, the filling of special orders from people who are anxious to have sewing done. The ward has good equipment for sewing and plenty of cupboard space to take care of raw material, as well as all finished articles.

President Emmeline B. Wells closed the sessions of the officers' meeting with a prayer for the general, stake, and local officers in the Relief Society, for all of the members of

the organization, and for all good women throughout the earth. She expressed the hope that she might be permitted to attend another conference.

General Session, Saturday Morning.

In her opening address, President Emmeline B. Wells expressed her great joy that she has been permitted to live in this wonderful century, when there has been so much accomplished in the field of invention and science, and so much opportunity for human improvement. She bore a strong testimony of the divinity of the gospel, and gave reminiscences of the Prophet Joseph Smith, telling how he had befriended her when she was a young girl, and of the inspiration that came to her through association with him. She met the prophet on many occasions, and in various places, including the Mansion House. She spoke of the recreation of the young people in Nauvoo, mentioning particularly the home dramatic club, when Brother Lyon and Brother Clawson were prominent among those who took part. She spoke also of the trials of Nauvoo, and of the courage and bravery of the Prophet, whom, she said, was beloved beyond any man she had ever known. Mrs. Wells has met and talked with twelve presidents of the United States, but none of them compared in any way with the Prophet Joseph Smith. The speaker also eulogized Mother Smith, saying that she was kind, gentle and sympathetic, and anxious to do everything in her power for the establishment of the gospel in these days. Mrs. Wells related the instance when the mantle of the Prophet Joseph Smith fell upon the shoulders of Brigham Young, his successor. She spoke of the succeeding presidents of the Church, and urged her hearers to support President Heber J. Grant and his associates in their efforts to carry on the work which was established, never to be overthrown.

Ida S. Dusenberry.

We are told that health, education, employment (which means work), recreation (which means play), and spiritual welfare are the five elements which go to make up a normal life, and we are to have addresses on these subjects this morning by some of our good speakers. I have often said that these elements together are just exactly like one big tree of life. The branches go out and it is impossible to separate the root from the trunk or the trunk from the branches. All of them run into each other and bear on the other. We oftentimes speak of the physical and the mental and the moral, but it is

hard to separate any of them because one depends upon the other.

After a few introductory remarks on the subjects and the speakers, Mrs. Dusenberry concluded her remarks with these words:

I do not know of any greater living example of a normal life than a little woman that you all know and love, and that I know and love. She has had health, she has had education, she loves social pleasures right now, she has loved work from the time of her youth—I do not know anybody that has kept at it more earnestly and honestly than she, but her spiritual development is almost divine, and I want every sister and brother in this room to stand in honor of the one woman who has shown us a perfect normal life, Sister Emmeline B. Wells.

HEALTH.

Dr. Willard Christopherson.

As a fundamental element in making the complete and normal life, there can be no factor greater than health, and I include in this bodily, mental, and spiritual health. God could endow his children with no more potent factor, yet how often we see the absolute disregard shown by the possessor of this great gift, who only wakes to a realization of its value when the treasure is gone. How often this blessing is misused, destroyed.

"Health is a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jewelled crown,
Or the miser's hoarded treasure."

Recent experience with fearful epidemics has demonstrated the results of disease in the production collectively and individually of depression, sorrow, and despondency. The past three years, and especially the last two, have been most forcibly demonstrative in this respect. The strong, vigorous youth, with life before him, who had enjoyed health in its fulness, seemed to have been the victim, more frequently than the one with less vigor and apparently a poorer chance in this life, where so much strength and vigor is essential to the fulfilment of our destinies.

Prevention is the modern therapeutic, and the common sense rules of hygiene are its aids. Ignorance is the chief ally of disease. During these times every effort is being made to inform and educate along the lines of health, yet such epidemics occur and sweep away the flower of not one

but all nations, leaving sorrow and sadness in the wake. And how gladly we hail the dawn of education along the line of health, when nation, state, county, community, and church get behind the movement of stamping out disease and educating the public to the necessity of bending every effort to acquire health and to maintain the same.

There are many and stringent laws pertaining to the health of this community, drafted usually by men engaged in health work and familiar with its problems. These laws are designed entirely for public safety, but if the legislature that made the first law had since been continuously in session, passing laws for the control of disease and preservation of life, and neglected to provide any means of bringing them before the public, so that they could understand the purpose and the reason for such legislation, it is doubtful whether we would be any farther advanced than we are now. It is practically impossible to enforce a health law where a majority of the people oppose it, and they will always oppose anything that interferes with their convenience and habits of life unless they are impressed with its usefulness and know that it offers some personal advantage.

A considerable portion of our population is of foreign birth, or composed of the first generation in this country. They have had no previous training for the preservation of their lives and health, or preparation for American citizenship; both are essential and become our immediate problem. Experience has taught us that when aliens become well acquainted with health problems and understand the purpose of it all, they will readily co-operate.

Our American democracy demands that an individual be given full information on a subject, and allow the individual to make his own decision as to what is right, before the law is ready to punish, so that the execution of the law in health matters, without first attempting to teach the reason for is existence, leaves the foreign born, at least, sorely puzzled and increases his suspicions of our sincerity and distrust of things American.

When we personally enjoy perfect health and have used talents and opportunities at our disposal to bring our fellowman to the plane of the same enjoyment, one of our greatest missions will have been performed.

God has placed at our disposal in these mountain valleys, many wonderful advantages not enjoyed by people of a great many other locations. We are naturally of sturdy stock because our people are gathered in from all the nations of the world, and we know that such stock is sturdy. Our young people in a large measure are blessed with perfect health

from birth, with strong, vigorous bodies. How essential it is, then, to teach them to appreciate and protect this wonderful gem, health. Often the question is raised, "Just what is being accomplished." Let me tell you, my brothers and sisters, that never in the history of the world has such an interest been taken in the matter of educating the people in health matters. We have here, that part of the health service which is under direct control of the federal government, located in our state to help us as individuals, to educate us as individuals, to put us on a higher plane in regard to health. We have, likewise, our county, our city, our state health organizations, which are all working in harmony to bring before the people this great plan of education. We have at our disposal now, the community service, and the community centers, organized by good, conscientious people, who are anxious to impart the truth regarding health, and to help those who are not reached in other ways. We have our Church organizations, and particularly are these of value from the fact that they have so many who are combined together to work, with their great strength in teaching the principles of public health. There is no such a thing as the individual enjoying the full benefits of life, so long as he has sympathy and feels for his fellowman, because you know, and so do I know, that we cannot rest, we cannot obtain peace, if we know that our neighbor is in distress from the standpoint of poor health. It becomes our duty to assist that neighbor, to give him what health is within our power, in order to put him on a plane of health equal to our own. The teaching of public health is not often accepted by the people. It consists only in using common sense principles of proper sanitation and personal cleanliness, of forgetting the little ideas that Sister Dusenberry spoke about, because there is no such thing as superstition in the realms of health. We should look to the facts as they are, study them out and labor with all our hearts to learn, for our advance along the line of public health, and when measures are instituted among the people, let me tell you, my brothers and sisters, that they are instituted after a great deal of thought; they are given for the benefit of all and not for the individual. When quarantine laws are made, they are made with the intent that they should be carried out. At times it seems almost impossible to educate the people that it is necessary to quarantine, and at the present time there is altogether too much disregard for the laws of quarantine. One of our children has a light case of what may be smallpox. We often think it does not amount to much, but it may develop a most severe case. It is, therefore, up to us always to observe the laws and make

the facts known to the authorities that the law may be carried out with regard to the enforcement of quarantine. All this in order that disease may not spread, and thus bring sorrow and sadness to our homes when it could be eliminated by properly following the regulations as laid down by the law regarding quarantine.

My brothers and sisters, I know that there can be no greater asset given to man than health. He is of no value to himself nor to his community when his health is undermined. He feels as if he were a burden. People should regard health as the most costly thing in all the world. We should try to teach young men and young women, our children, the necessity of observing the laws of nature, knowing that it is necessary that certain rest must be obtained, as well as pleasure and work, that the efficiency shall not be undermined, and that health shall not be destroyed.

EDUCATION AS A FUNDAMENTAL ELEMENT IN NORMAL LIFE.

Adam S. Bennion.

Your president this morning has given me a cue by way of introduction when she said, "My sisters and brethren." I feel that that is very aptly put, and I am glad there are a few of our brethren here. I am delighted with an opportunity to talk with the mothers of Israel on a problem that has meant everything to me. I would like to say just a word in appreciation of the mothers of this Church, before I take up the problem of education. All that we are in this Church, all that this Church ever becomes, it will become primarily because of its mothers; not because of its institutions, not because of its schools, not because of its wealth, its finance, its crops, and its herds. The one big thing in this world that will make the Church the most distinctive organization in the world, will be you—its mothers.

Some one has said there are four wonderful periods in the life of womanhood: The baby born into the world is a marvel of sweetness and purity; the young girl just budding into womanhood is a picture of all that is sweet and pure; the mother as she leans over the cradle stamped with that gift next to godliness, motherhood, is the third wonderful picture on the screen of life, and finally the concluding picture and usually voted the grandest picture ever painted, is when a noble woman crowned with years with a halo of gray hairs, faces the end of life after wonderful service, pronounced a

grand old lady, and we have her this morning here with us. I wanted to pay this little tribute to all you mothers and to Sister Wells, the wonder of the world. I feel as a young man that you are entitled to it this morning because I have come to talk on education; I have been in that work all my life, and along with that I have had a wonderful mother, the only parentage I have ever known; and I am doubly glad to pay tribute to her and to all of you because it is the source that has made possible all that I hope to enjoy.

There was a gathering at a dinner in honor of the Pilgrim fathers, a number of years after the days of Plymouth, and they had gathered together to do honor to those Pilgrim fathers who had gone through the hardships, and they had a program following the banquet and speaker after speaker complimented the men and the hardships they had endured. Each speaker pointed out how the men had faced the hard winters, and had gone through various difficulties, and toward the end of the service, a man blessed with the genius of good sense, arose up and said, "Without taking your time, I should like to propose a toast to the women, because," he said, "those Pilgrim women endured all that the men endured and in addition, they had to endure the Pilgrim fathers," and so I have come here today glad of an opportunity to meet with you and to pay the tribute that I like to pay to womanhood.

I have been asked to talk on education—an interesting subject. I have been limited to fifteen minutes. Someone said speakers should be limited to fifteen minutes because the war has taught us the danger of gas poisoning.

I do not know what you call an educated man. I have been puzzled myself. I have seen many men and women who have gone through school who have been far from educated. Perhaps you have another definition. It seems to me that among other things, a man or woman to be educated must be in possession of three things: He must have the ability to think quickly, clearly, and constructively; and in the second place, he must have the ability to feel nobly; and in the third place, perhaps, bigger than the other two, he must have not only the ability but the ingenuity to carry through into helpfulness both the thinking and feeling. The man who has these three things is an educated man, and the woman who has these three things is an educated woman.

We have often the mistaken idea that when we leave school we have finished our education. If there was any keynote in the Cleveland convention, it was that schools and schooling should be open to all of us to the last day of our lives. I am hungering to go to school, aren't you? Why shouldn't we go on with our process of education to the last

day of our lives? I say education is essential to that complete life, first of all because it gives us ideas and skill, knowledge and skill. Have you thought about it? There is not a person here today who cannot journey where he will enjoy the society he will. If President Wilson were announced here, you would pack this house, as the tabernacle was packed when 15,000 tried to get into the space provided for 10,000. You can go to the public library; his picture is there; read with him, talk with him. The only difference between a speaker and a book is that you can shut the book up when you get tired. You can listen to President Wilson ten minutes, twenty, or a half hour. There is nobody in this wide world who has achieved great things, which have been put into writing, with whom you cannot become acquainted. You can go home and talk with the prophet whom we could not know, and about whom Sister Wells has delighted us with her recital. You can go home and enter into the very presence of the Master himself. His words are here. The wonderful thing in education is that all the world is laid here for you to enjoy, and education just means that we shall enrich our lives by drinking in this wonderful fund of knowledge. Every time a great man lives, he leaves his heritage. Every time a great woman lives she leaves her heritage, and through the ages, men have been piling up a heritage for you and me. Do we enjoy it? Education brings all of that. Education is the power that brings to us this wonderful fund of information. Skill! Dr. Christopherson can go into the hospital and battle against disease, and by his skill he can bring relief in a dozen ways; the bone is broken, and he sets it. Education has taught us skill. I was in the L. D. S. high school the other day and I marvelled at the girls, the things that they are being taught, and I am glad to say, the education of today is quite different from the education of fifty years ago. Four years in domestic science and art work. The girls ought to be the queens of the home these days. Domestic science, home beautifying, all these things are theirs just for the asking. That is what education can do.

The second reason why education is a fundamental of the complete and normal life, is because it is training men and women in the power to think, the power to do, to construct. I do not know whether you have thought of it, but the thing that makes our father in heaven God is his wonderful power to do, to think, to construct. Whenever I encounter a big man, I find that he is big because of his power to think and to do. President Grant thrills me because of his wonderful ability to think and to do, even upon the spur of the

moment. We have a wonderful quorum of apostles, men who are big, who have education, who achieve things.

Education teaches men and women to think, to achieve, to construct, and to grow. I think I have approached the end of fifteen minutes. Education is essential because it is the wonderful field in which young men and women see ideals. You will go home from this conference a little more enthused, a little stronger, with a better grip on the task you have on hand, because you have associated with these women, and you will go to the tabernacle and will listen to wonderful discourses, and you will go out determined to grow, to become a little bigger, because you have found something which is bigger than you are, something higher, somebody we would like to be like. And the wonderful thing is that we bring boys and girls together where each one is an ideal for the other, where teachers are ideal for the lot, and where the whole atmosphere of the school builds the whole.

God help us to appreciate the value of true education. If we were in this building and had only one window, we would see only one corner of the universe. A man who has not been trained looks out on life through the little window of narrow experience. It is the business of education to fill the building of life with windows so that we can look out on the universe at every angle.

Having left this world, we shall enter heaven, the bigger school, and I hope we shall all be passed by into the bigger field with a development, which shall be inscribed, "This man or this woman, in the school of life, achieved all the opportunities that were his," I pray in the name of Jesus, Amen.

EMPLOYMENT (Work); A FUNDAMENTAL ELEMENT IN NORMAL LIFE.

Janette A. Hyde.

Our discussion yesterday at the officers' meeting was something about raising dues, and in thinking it over this morning, it just occurred to me that if we had not received, or did not receive, during the year, anything else than we have had so far this morning, we certainly would have had the worth of our dues, be that a dollar or fifty cents.

Many men and women refuse absolutely to sustain their own lives by their own labor. Labor should be made a joy and a pleasure because of the fact that we are doing good to ourselves and also helping others. I think that if work

is well defined and well thought out, it is not drudgery. Work becomes a drudgery when we cease to plan it, or to make it easy for us to do. I have often said that what the mind refuses to do, the heels must take care of, and we often retrace our steps because of improperly planned work. I think that Sister Lyman could tell you, in her research work on this new order of affairs that we are trying to establish, the social service, that a great deal of the trouble and want that we find in families is because of the fact that men and women and children refuse to sustain themselves. We have been in the habit of giving charity to those who needed it, not looking into the causes that keep them needy, or trying to remedy the cause. One of the greatest blessings that can come to men, women and children is the fact that they are able to support themselves, that they are taught how to support themselves, rather than to be given charity, which is necessary, possibly, temporarily, but I believe that the greatest blessing would be to teach these people how to work, when to work, and what to do, in order that they shall be self-sustaining, self-respecting, citizens. No man or woman who lives upon the means of other people would make a good citizen. It does not make for good citizenship to live in idleness and indifference, and the sooner our people are taught, not only our people, but all people, are taught that no matter what kind of vocation or avocation in life they wish to follow, or what pursuit in life we wish to engage in, that it is lofty, so long as we ourselves love the business or work that we are in.

I think that you will agree with me that in the past twenty-five or thirty years, children have been taught in school that if they gained an education, they would not have to do the drudgery that father and mother are doing; that Tom and John would not have to go in the field and work as father and brothers have done. They have thought that to get an education would be to be a doctor or lawyer or banker, as if men did not have to work in these professions and labors. I think, possibly, that the educational system of the past has done much towards discouraging the real spirit and love for all kinds of labor. We have had to cry, "Go back to the farm, go back to the shops, go back to the work that means so much in the manufacturing world" to our people. I think you will quite agree with me that that spirit has been in our schools in the past, and I believe, not with intent, possibly, on the part of the teachers, that children who worked on the farms, and so forth, were not possibly as good, or equal, to those who had a higher education, forgetting that real education comes to help to make

the men or women, no matter what position they occupy, no matter what work they take up, the greatest asset to that position,—because right doing, right living, right thinking, all come from the confidence of education. If in our high schools and in our district schools, we can have our children taught the proper methods of education, there is no reason why we cannot hope to have better and more capable men and women in any line of work or employment which they choose. It does not make much difference whether we are shoemakers or blacksmiths or dry goods clerks or what not, so long as in that particular line of work we give the best efforts, the most efficient service, that we can give.

Let us strive for efficiency in our work, and take pleasure in knowing that it is well done, knowing that we have given the best returns, for the amount of means that have been expended on us, for the work we are expected to perform. I believe that many of the difficulties which we encounter today, are caused from the inefficiency and lack of that wholehearted spirit that should enter into the employment of that which we undertake to do, simply giving time, not service, for that which we receive. I heard a young man say that in the railroad shops of Salt Lake City, men were paid almost to idle their time away, and yet they are clamoring for greater wages and recognition, and until we give absolute service for compensation, we will not be receiving and giving to mankind the full benefits of that which we have come here to do.

I think one of the greatest principles that the mothers of this generation, or this Church, could instil into the hearts of their children would be to give absolute service for compensation received in any line of work. We claim that we are great workers, that we do such a wonderful lot of good. Are we getting out of the hours we put in, the best returns possible? Are we giving full value for that which we expect to receive? Even in our own home life, this should be a standard, in order that we shall get the very best out of life in whatever occupation we may choose.

May the Lord bless us and favor us and help us to appreciate all the wonderful gifts which he has given us, I ask in his name.

RECREATION (Play); A FUNDAMENTAL ELEMENT IN NORMAL LIFE.

Charlotte Stewart.

I am going to ask you all to remember that my subject is play and recreation, and that one of the great requisites of good play and good recreation is to forget yourself and your dignity and to have a powerful imagination, especially do we need it this kind of weather. So I am going to ask you to implant your umbrella at the side and your hat on your knees in the most comfortable fashion and then we will forget ourselves completely and the weather and everything else, and play with me just for a second in a little simple way. I cannot sing, so if I don't get the tune right, it won't matter. But never mind, we will sing, "The fan came over from China." "My ship came over from China, my ship came over from China. What did it bring? It brought me a fan."

I feel highly honored to have the privilege of talking to the Relief Society on play and recreation. If I am not misinformed, the Relief Society was the first woman's organization in the United States. From behind me comes the echo, "in the world." Of course, we could expect that, if it was in the United States. You are gathered in the capital city of the state that was the first state in the union to open its state institutions to women. A great deal has been said and written and talked of about earning a living, but possibly not so much about making a life. Though it may not always be this line of demarkation, it almost seems as if it will always be more the job of a man to make the living, to think about making a living, and the women of the nation or the world to making of lives, and I think it is certainly a proper subject this morning, when the Relief Society, the oldest women's organization in the world, meets to consider those things that go to make up a life, which means not only the life of the individual, but the life of the family, the life of the community, and the life of the world. In the light of the last few years, when we think of that, we must think of the world, not of the United States.

I should like you just for a moment to think of the fabrics of life, so long, so wide, so thick, of so many colors and kinds of warp and woof, and think of it as the fabric of life, or if you would like to make another similar comparison, the mosaic, with all its patterns, its colors, its placing, its arrangement, because to me this will imply that conscious putting together of that wonderful design which the Maker must have had

in mind as possible for human life when he made and created that most perfect of all his creations, the human being.

Let us see where play and recreation fits into that fabric of human life. First, what is play and what is recreation? Let us say first that activity, and by the way, all life or education is activity, is the one thing that must never cease. Activity is progress, it is advancement, it is education, it is everything. Play is activity. Play or recreation is the work that we don't have to do, it is the work that we do, not because of the end to be attained or to be achieved, but because we like to do the thing itself. Now, that is my defense of play, my defense of recreation. It is the work that we do not have to do, and consequently it carries with it possibly a little bit more enthusiasm than we get sometimes in the work that we have to do, although, let me say, that the greatest achievements can only come when the spirit of play is carried into the work-a-day world. Play is instinctive. Everybody will play if you give them a chance, but the materials of play or the environment of play has to be supplied. Children will play in a little 2 by 4 space, but their play will be cramped, their imagination will be distorted, their conception of things will be incomplete because of that fact, but the instinct of play is there. Then, the whole problem is to furnish to that instinct a chance to grow, and materials to grow with. Play comes with us, but games we have to learn from those about us, games we have to learn from others. How does play and recreation fit into the fabric of a life? Let me divide the life into childhood, youth, and adulthood.

The whole life of childhood is play, and if it is not play, then right from the beginning we have warped childhood. The education of children, or of people during that childhood period, is practically the impressions that people give them, with their human relationship, with the objects about them, and with the things that they come in contact with. All of it is a question of play, and pitiable it is to the child to be bereft of play, pitiable is the child whose mother cannot play the finger play, or hide-and-seek. Pitiable is the child whose mother cannot help him into a knowledge of life and human relationships; and possibly the most pitiable sight in all the world, that it will take two or three generations almost to efface, is that awful condition in Europe of a generation which will grow up without play. Play is the child's education and it will give him the chance and the opportunity and the help and encouragement to play into the right knowledge of human relationship, into the right knowledge of the things of life. We little understand the great significance of a child's

play. I think you yourself, can even go back into certain families and see that certain characteristics of children in certain families are due to the fact that the mother knew how, through play, to form those habits and relationships in life that are valuable in the making of a life. Most likely you will find also that all good habits are the result of right playing, that most bad habits are the result of inactive play in a distorted atmosphere. No child is well physically that has a play environment and won't play, and the first index to the mother of ill-health is that lack of response to play.

In adulthood, we change the name and call play recreation, and next to the power of creating is the power to recreate. Now, why recreate? Rest or recreation is not lack of activity, it is change in activity, it is a different type of activity, and that is what recreation means. Just as education does not end when we get through the eighth grade, so recreation does not end when we reach adulthood. As I said to a group of senior girls the other day, "When my education stops, I hope that day will mark my death." When we get through needing to recreate ourselves for the next task, let us hope that death will come about that time. I think that we must have change of activity. We must have high spots and low spots and changes in activity. Recreation furnishes a change in activity. I do not mean play, necessarily. I mean a different type of activity from the work, from the daily round that we have. When the American army was gathered together, one of the biggest problems was to teach the American soldiers how to play. The main idea seems to be that people think they cannot get a good time except by spending money. That is almost as dangerous as was Rome's desire for the spectacular. There is nothing more pitiable than that the man who works and at the end of his work (fast passing, by the way) puts all he earns in a good time, and that assumes the form of getting drunk, because his one idea is spending leisure time.

Compare with him the man or woman, who, when they have a moment's leisure, have a thousand avenues, a dozen or more ways in which they can get out and recreate themselves with something they really wanted to do and something they hadn't had the chance to do, whether it is with nature, with people, or social intercourse. There's your difference between people who know how to spend leisure time and those who do not. Leisure time is a problem. I was going to suggest that if there are two phases of education that will come in the next decade, they will be to educate people to work, and educate them for their leisure time.

If I told you what my leisure was you would laugh at me.

Mine is to go down in the basement and iron. I enjoy that just as much as some people enjoy a game of ball. My work is physically active, and I am in crowds so much, I like to get off by myself and have a chance to think out a few things unmolested. That is my recreation, sometimes, not always. That is one type of recreation. Why? A change of activity. For the busy mother, get away from home and meet with groups of people, and do a lot of things, and sing or read, and play some games or something of that kind. What is recreation for the man who sits eight hours with the same arm movement, who sits for eight hours doing this type of movement? What is recreation to that man? Why, a chance to create something in art, a chance to create something in music, a chance to do something else. What is recreation for the man who gets in his automobile and rides to his office and sits in a swivel chair all day and turns around and dictates a letter and turns around again and goes to lunch, and turns around again and goes home. He should do something physical. It should be games, golf, tennis, something entirely different.

Let us say, then, in the fabric in childhood, play forms the education. It forms the woof of the fabric in youth, it forms the colorful, the human relationship, the materials that make a citizen; in adulthood, the bright spots, the high life, the relief from monotony.

Let us believe in play, let us believe in recreation. Our lives are not made for us. We have a long way to go. You stop playing, not because you are growing old, but you grow old because you stop playing, and I think we have an example of someone who will never be old, because she has always played. Plan your own recreation, and recreation for those that you are responsible for, and see that they have the environment for the right kind of play, whether it be front yard, back yard, a room, the middle of the block, or the playground, see that they have a chance for the right play. Help to see that those they come in contact with, or the community as a whole, has the right chance for the right use of leisure time.

I think it was George Eliot who said, "Important as it is to organize the industry of the world, it is of very much greater importance to direct the leisure of its people," and it is a woman's job. Let's get at it.

SPIRITUALITY AS A FUNDAMENTAL ELEMENT IN NORMAL LIFE.

Lottie P. Baxter.

It is said, "A woman without spirituality is like a flower without perfume, or like a statue without the soul."

No other quality in a woman's character is so far reaching as spirituality, except the quality of virtue, and a woman must be virtuous before she can be spiritual.

A woman rises to her full stature, in the home, in the community, among men and among children, among the sick, who possesses this elevating and refining power. A spiritual life mellows the lines of the face, and a person who in youth had rather severe, hard features, is often beautiful in old age through the softening power of this elevating attribute.

With the many opportunities in our Church to develop the gift, we must be more watchful of ourselves than women who lack these privileges. We must not mistake emotion and hysteria for the higher quality of real spirituality. We must not place too much stress upon dreams, and must be very careful about telling them to mixed congregations. Do not misunderstand me. It is just as legitimate to tell of a dream once in a while in which there is a lesson to you, as to tell of a flower in your garden, but we must not have too many dreams and think they have a spiritual meaning. Too much reliance upon things of this character lead to spiritualism instead of spirituality.

A keen sense of humor is a splendid accompaniment to a very spiritual temperament and gives a perfect balance and poise.

A nature lover is usually spiritual, as is seen by our own dear Sister Wells. Her little book of poems is full of enthusiastic praise of nature and the great Creator.

When the greatest Psychologist who has ever lived held that memorable class in psychology with one pupil, and said, "You must be born again, born of the water and of the Spirit," the student wondered, and countless numbers of intelligent people have wondered, what was the real meaning of the Master. But to the individual who has experienced a rebirth of the spirit, day by day, through a long and useful life, the real meaning is clear and they know this rebirth of the spirit must be taking place continually to lead us to the great goal.

"The Lord is my Shepherd, I shall not want,
He maketh me to lie down in green pastures,

He leadeth me beside the still waters.
He restoreth my soul,
He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil, for thou art with me. Thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies,
Thou annointest my head with oil.
My cup runneth over.
Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

This confidence of the psalmist in God's grace, should be shared by every soul who has builded spiritual thoughts upon spiritual thoughts, until they have a foundation which cannot be shaken. And though we "walk through the valley of the shadow of death, we will fear no evil," for God is with us.

In Relief Society work, it is necessary to have a well-developed spiritual presence, for our visits to the sick and where there is death, lose their benefit if they lack this soothing power of the Spirit.

My sisters, if any of you have never experienced this hope-giving, uplifting power that has come to untold numbers when trials were in their homes, do not let another day pass without getting in line to receive the blessings that are yours for the seeking.

A truly spiritual person is enthusiastic over health, education, work, and play. As we were singing yesterday, I noticed many a person singing with tears running down their faces, which bore mute evidence that they were carrying a heavy load.

Dear sisters, I hope and pray in the name of Jesus Christ, that the spirit of this conference will comfort all of you, and particularly you who are heavy laden; and that you will be blessed as you have never been blessed before in a conference, and I ask it in the name of Jesus Christ. Amen.

GENERAL SESSION—SATURDAY AFTERNOON.

Clarissa S. Williams.

A number of times, sisters, since our last conference, we have been afraid that this little frail woman might be

called away, but she is still with us to bear to us her wonderful testimony, to enrich us with a spirit of determination and of loyalty, and of going on in the good work which fills her being. I am grateful, too, that Sister Julina Smith is here in as good health as she has. Perhaps you do not know that she met with a very severe accident. She had her shoulder broken and very badly bruised, and was ill for sometime, but she, too, is able to be with us. All the members of the board as you met them last, are still with us, except Sister Edna May Davis, who, in the purity of her life, was called to the great beyond. We appreciated her while she was with us. She was a noble character, but the Lord saw fit to call her to perform a greater work and she left a void in our hearts by her absence, but we rejoice that we have in her place, or as a member of our board, Sister Annie Wells Cannon, the daughter of our dear president, who was at one time a member of the board, but who was called to the presidency of the Pioneer stake and the labors of that stake, and was released for a time from the general board. Some of our members are quite ill, and Sister Gates met with an accident, but I believe the rest of us are in our usual health, for which we are grateful.

I am grateful for the Relief Society, for the great organization, for what it has done for me, for the development that it has given me, and for the faith that I have in the gospel. I am thankful, my brothers and sisters, for the authorities of the Church, for President Heber J. Grant, and for all those who are associated with him, and above all, I am thankful that I have been permitted to live in this day and age of the world, when the gospel has been restored, when the vision of Joseph Smith opened to the world a plan of salvation, by which all may be saved by observing it.

As you know, all the organizations in the Church have planned special exercises for the observance of the centennial anniversary of the vision, and we are devoting our afternoon exercises today to a consideration of the condition of the world before the vision, of the life of the youth, Joseph Smith, of his family, what his antecedents were, and what his vision has meant to the world. We find many things of profit to us in looking backward and I believe it gives us courage to look backward.

As you all know, after the crucifixion of the Savior and the imprisonment of many apostles and of saints who were converted at the time of the work of the Savior, gross darkness covered the earth in a spiritual way. The gifts and blessings of the gospel were taken from the earth. We read that those who were spiritually inclined, hardly dared to

breathe, and hardly dared to kneel and pray because the persecution was so great by some of the so-called Christian churches, until finally conditions became so terrible that some great reformers, after many years, concluded that it was not possible to live under such conditions, and a great reformation took place, but that reformation could not accomplish much, even though the men were wise and great to an extent, from the fact that they did not understand the spirit of the gospel, the spirit of the Master, of the Savior, and they did not know how to appoarch the Savior and our Father in heaven in prayer, so that matters in a religious way were in a very mixed up condition.

Along in 1492, a man was inspired by the Lord with the belief that the world was round, and that by traveling in a certain direction, he would be able to reach the orient. He tried very hard to convert people to his opinion, but it was almost impossible, until a woman became converted to his theories and succeeded in helping to procure the funds for him to make this journey. And through that effort, the new world was discovered. It was discovered in answer to prayer. It was discovered in accordance with the words of the scriptures. The time had come. The world had lain in darkness. A new world was discovered—a place where possibly the true gospel might be lived in the proper way.

In the year 1628, Robert and Mary Smith came to the new world from England. They came that they might observe their religion according to the dictates of their conscience, because that was the reason that America had been discovered, in their opinion. They settled in Massachusetts and for many generations the Smith family, and even today, there are some remnants of the Smith family around the district of Topsfield, Massachusetts, and some districts in Vermont. Four generations of the Smith family were born and labored there until the year 1777, when Joseph Smith, as we call him now, Joseph Smith, Sr., was born. As you all know, the life of the settlers in this new country was wild and rigid and difficult, and the Smith family had not the faculty for making and keeping money, but they were very sturdy, very honest, very honorable; if they were obliged to get in debt through troubles, their debts were paid to the last penny. They were the most sterling citizens of the community. Not only were they sterling citizens, but they were religious and they were patriotic. We point with pride to the Smith family and the record made by our ancestors in the war of the revolution and the other wars which helped secure the freedom of the people of this new world. No task was too great, no hardship too great, for them to undertake. They were there ready, and

let me add here that they had wisdom in choosing wives. It reads almost like a fairy tale, the history of the women who were wives to the sturdy Smiths, beginning with Robert, who came to American with his wife, Mary. They stood shoulder to shoulder with their husbands; they were ready at all times to endure any hardship or privation that the work which their husbands undertook to do might be done; so it was from the year 1777 until a few years later, when Joseph Smith, Sr., married Lucy Mack, lovingly known as Mother Smith.

"Aunt Em" told you yesterday, I think, how Mother Smith was almost worshipped by the Saints for the sterling qualities which she possessed, for her loving and charming disposition, how they would sit at her feet and look in her eyes and drink in the words that came from her lips; and along about 1805 a son was born. He was the fourth child born to this sturdy couple. Little did they think when they held that infant in their arms that there was the man who would cause the whole world to look up. Such is life. We little know what is in store for us.

This boy lived a rural life, got what little education it was possible to get in that community, was no different from any other boy of his age and surroundings. Until along when he was about fourteen years of age, a great revival took place in the community where he lived and he began to wonder if there was really anything in religion. He had no particularly religious instincts but the ministers began to get so warm that he began to go to the Presbyterian meetings and Methodist meetings, and so on.

It is not necessary for me to explain what a revival is, how they get religion and scream and fall on the floor and all that sort of thing. The revival in that vicinity was begun in all friendliness. The ministers of the various denominations agreed that if they could only bring the people to a realization that it was necessary that they should observe religion, and should have religious ideas, they would be satisfied.

The Smith family and Mother Smith had some leanings toward the Presbyterian church. The boy, I suppose like many curious boys, thought he would see what the Methodists had to say, so he attended the Methodist services. He listened attentively during the many times he attended the meetings, and finally the ministers of the denominations began to quarrel, began to be jealous of the converts that they were making, and he was disgusted with it. One afternoon, when he was in the Methodist meeting, the minister took a text from St. James, and he said, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and up-

braideth not, and it shall be given him." Joseph went home and he pondered that saying. He was not satisfied with any of the teachings that he had heard. He had not been a praying boy. Perhaps it was not the habit in those days to pray. In fact, he had never raised his voice aloud in prayer. And that night he went to bed, but he could not sleep, he was troubled and this passage kept recurring to him and in the morning, a beautiful spring morning, he arose. I think the scene has been vividly explained in the song the little girls sang, "Oh! how lovely was the morning," but he walked down in the fields to a grove and he looked up into the heavens and then at the trees and looked around and wondered if he had courage to open his mouth in prayer. Then he knelt and immediately some terrible spirit took hold of him and wrestled with him, and beat him about, and he thought he would be overcome, that he would not be able to survive, when suddenly he saw a ray of light and looked, and two wonderful Personages appeared—brilliant, beautiful, Personages, and as he looked, the elder one turned to the other and said, "This is my beloved son, hear him." Here was an answer to the boy's prayer. He said, "Which of the religions shall I join?" That was the great thing in his mind. He felt that he could get religion if he knew which one to join, and the son said, "Join none, for none of these are true." He said, "Be faithful, and it will be given to you later," and so the boy watched the disappearance of that wonderful vision. He knew that it was true, he knew that he was not asleep, he felt the influence of those personages, he felt that he had been called to some great work, the significance of which he could not understand in his youth.

And then he went home and went in and said, "Well, mother, I have learned for myself that the Presbyterian faith is not true," and she said, "My boy, what is the matter with you," and he said, "I will tell you that later, but I am not satisfied."

And so time went on three years. He told his father of this vision, and his mother. He was allowed to speak of it to the ministers who reviled him and ridiculed him, but none believed, until three years later, when all through the night, a holy personage in answer to his prayers, appeared to him and told him of the great work which he had been called to perform, how his name should be known throughout all the world for good, how the apostles and all the organizations of the Church should be renewed. Four times during that night the heavenly vision appeared to him and finally he was told that in the Hill Cumorah was a record which

he was destined to bring forth, and if he would go ther at a certain time it would be shown him, and he went to the hill, which was opened by the heavenly messenger, Moroni, the record was shown to him, but when he reached out his hand to touch it, the angel said, "No, the time is not yet ripe. You must prove yourself." And so for a few succeeding years, he went to the Hill Cumorah and was shown this wonderful book of gold with the instruments by which it would be translated, and not until he had proved to the Lord that he could be faithful, that he was faithful and prayerful, and that he had purged himself from sin, was this record given to him to translate.

Now, history connected with this is familiar to you,—the trials and the persecutions through which he went in the translation of the "Book of Mormon," in the organization of the Church, and the giving forth of the principles of the gospel, how the covenants and blessings which were enjoyed in the days of the Savior were again to be enjoyed. You know of his wife, Emma Smith, of the magnetism of her character and the work which she did in helping her husband to further the work which the Lord had given her husband to do, and she was a help and inspiration to him. Friends surrounded him, some true, faithful friends, others who were enemies, sought to tear him down.

And so time passed on and the Church was organized and grew slowly. A temple was built, the work seemed to be progressing, revelations were given concerning the various activities of the Church, and the growth and development of the man who was called of the Lord to be the prophet of the latter day, was wonderful.

I know that you were all thrilled when you heard our president, Sister Wells, tell when she saw the Prophet Joseph Smith. You who saw the pictures on the screen last evening beheld the first picture, that of the face of the Prophet Joseph Smith, did you ever see anything more divine than that pictured face? A man practically without education, except the education which the Lord gave him, the development of his mind, which was caused through the blessings of the Lord, how he was a philosopher, an astronomer, a geologist, much of the science known today could be explained by Joseph Smith, through the influence and power of his heavenly Father, and the faith that he had that the Lord would help him.

You know, this morning, I could not help but think when Sister Dusenberry spoke of the complete life of Sister Wells, our president, that our great leaders have all seemed to have that complete life; they had health, they were educated by

their heavenly Father, and by experience, they knew how to work, they knew how to play. There are stories of the Prophet Joseph, of his playtimes, when he would play leap-frog with his brethren; and they were spiritual, they had the divine Spirit.

But was the world ready to receive all this wonderful vision, this wonderful experience of the prophet? No. And they are not today. It is almost as difficult to reach many classes of people today with a recital of this story as it was in the early days. The persecution is almost as great. Thank heaven, we have not had many martyrs. The prophet and his beloved brother, the patriarch, laid down their lives for the truth, which through their heavenly Father, they had restored. They sealed their testimony with their blood. What more could mortal do? Our Savior sealed his testimony with his blood.

I wanted to read just a few words here to impress more fully upon your minds the dignity and the greatness of the prophet:

"He was not quite thirty-nine years of age when he was called upon to lay down his life for the cause that he was instrumental in the hands of God in establishing in the earth. He is a wonderful example of progress and action. Think of what he learned and achieved in those few short years. His whole career teaches the value and nobility of work, but it teaches us also that the work we do should be agreeable to the will of our Father in heaven. Also, that his will cannot be known to us unless we have faith as Joseph had, and ask the Lord in our faith.

"While he was still a boy he sought the Lord in prayer and found him. As a result he startled the world with the knowledge that God is in the likeness of man, and that he can and will reveal himself to man in answer to prayer, just as well today as in Bible times. As a youth he was shown heavenly visions, which taught many precious truths, among them the hidden resting place of a wonderful record, containing the fulness of the gospel, which he later obtained and translated by the gift and power of God, and published in his poverty to the world. Hundreds of thousands of copies of the "Book of Mormon" have since been distributed in many languages and many nations of the earth, and read with profit by many people.

"As he ripened into manhood, he organized the Church. He laid the foundation of the Church, a marvelous work and a wonder, so broad and strong that those laborers who have followed after, find in it no defect. He revealed the most complete, strong, admirable organization for the government

of the Church ever known among men, and the blessings of that government we enjoy. Where is there in the world anything so complete as the organization of the Church? He founded temples and revealed sacred ordinances, founded a great city, and announced the emigration of the people from the city to the Rocky Mountains. He received and gave authority to bind and loose on earth and it should be bound and loosed in heaven. He taught the sacredness and eternity of the marriage covenant, proclaimed a pre-existence of man by declaring that in man the germ of godhood lies.

"At length, while budding into the prime and strength of full manhood, even as the savior before him, he sealed his mission with his blood. He died a martyr. But his works live on and grow in magnitude, as the years roll on, and mankind shall recognize that in the truths God revealed to him lie all the foundation principles of man's eternal progression."

I pray, my dear sisters, that we may have faith and the spirit of the mission which we are given to do, that we may work, that we may play, that we may have health, that we may get our education day by day, but that the great germ of spirituality may remain with us throughout our whole lives, and finally lead us to the eternal ones who have gone before, I ask in the name of Jesus. Amen.

SATURDAY AFTERNOON.

Inez Knight Allen, of Provo.

My dear brothers and sisters: I am sure that you all sympathize with me in being called upon to occupy this position, and I know that you will lend an interest in your faith and prayers that I may say something that may be of benefit to us.

In the first revelation of the Doctrine and Covenants, we read:

"1. Hearken, oh ye people of my Church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea verily, I say hearken ye people from afar, ye that are upon the isles of the sea, listen together.

"2. For verily the voice of the Lord is unto all men, and there is none to escape and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated."

Almost every one, or at least, a great many of the revelations, begin with these words: "A great and marvelous work is about to go forth unto the children of men."

As Sister Williams has told us, our great prophet was not a man learned in the ways of the world, and for him to dare of his own strength, of his own thinking, to have made such a prophecy as was published in that first revelation, shows us conclusively that no person of his own ability could have made a prediction of that kind and have had it fulfilled to the extent that it has been fulfilled.

My subject is: "What has resulted from the vision of the Prophet Joseph?" We might say in a general way that everything worth while, which we have and are, has resulted from that first vision. We have the great "Book of Mormon," which has been published in thirteen or fourteen languages, and where is there a person among us today who could of his own ability, no matter how well learned he might be, at that early age of life, write a book like the "Book of Mormon"? How long it takes us even to read it through? How wonderful that the book has been translated into all the different languages in which it is published today! It is significant for us to remember that when the Prophet Joseph was translating the "Book of Mormon" from those golden plates, his mother wrote of him that one day he came rushing into the room where she and her husband were, and that he dropped on his knees beside his mother, saying, "Oh, father, mother, mother, I am so happy, I do not know what to do, for the Lord has shown the golden plates unto others of his children here, and I do not have to be the only one who has seen them who has had a revelation from our heavenly Father." He would no longer have to bear the responsibility in the world all alone. There were others to testify with him. How sweet it was of him to hasten to his mother in that sweet confidence, knowing that she could sympathize and understand with him in that great responsibility. We are also told that his wife, Emma Smith, accompanied him at the time when he went to receive the plates, which is also significant.

Now, the translation of the plates was a great task and he had no means with which to provide himself, or even to live upon, while he performed that great task, but friends were raised up unto him. It was with him as with the great Prophet Nephi, of whom we are told in the "Book of Mormon," when he was sent back to get the plates on which the records of his ancestors were written and his brothers complained, "We will never be able to do it." Nephi said, in substance, "The Lord will ask no man to do anything for which he will not provide the way for him to do it."

Before that time it was thought that little children who died would be lost because they had not been baptized. In the light of the gospel as revealed to us, we understand that

little children are saved in the sight of the Lord, even as Jesus said in his day, "Suffer little children to come unto me, for of such is the kingdom of heaven." And we believe that all mankind will be judged according to their deeds and according to the desires and opportunities which they have had. We have also the great work for the dead, which has been revealed to us as something different than we have ever had before.

One of the greatest things which we have, if not the greatest that comes to us as a result of that first vision, is the power and authority of the holy Priesthood. Let us, as sisters, as Relief Society workers, never forget that no matter how well or how successful we may do our work, that this success we have through the power and authority of the Priesthood, whether it be ward organizations, stake organizations, or the general organization of our Relief Society. We cannot get along without that authority, no matter how much we might think we could.

We have a martyred prophet, and that means a great deal to us. We have these great mothers who suffered and endured all the trials of crossing the great plains. My grandmother buried her husband while crossing the plains, and had her seventh baby born after that time. The great journey was continued to the valleys of the mountains, and after arriving here, they were well enough off to be able to churn one pound of butter; that mother molded the butter in the sight of her children, and said, "Boys and girls, what shall we do? Don't you think it would be a good thing to pay this first pound of butter for tithing?" and it was paid. Later, in that mother's life, she testified that from that day until her death, she had never been without butter on her table.

We have missionaries. It was foretold in the first organization of the Church that the missionaries should go and preach the gospel to every nation, kindred, tongue and people. You know that that has been a miracle.

We also are blessed by the strongest community in which to live, because of the great gathering which was predicted, not only in our own day, but in former days, and which is taking place all the time. The men and women who receive the gospel in foreign countries and immigrants here give the strongest and best community we could have, in every way possible.

We have our many splendid buildings.

We need only to open our eyes to see the great results which are all around us. We have our wonderful Church schools, and brothers and sisters, do we sufficiently appreciate these Church schools? Are we giving our boys and

girls all of the advantage they might have of a high school and college education, where they could also be taught every day the gospel of Jesus Christ as it has been restored? Do we appreciate that as much as we should?

Now, how are we to become the servants of all, which we would all like to do in order to be great in the kingdom of our heavenly Father. The Prophet Joseph Smith appreciated the need of mothers, the need of the influence of women. Some one has said that God could not be everywhere at once and so he made mothers. It is a good deal with this same thought that the Relief Society was organized by the Prophet Joseph Smith, because even the Church needed a mother organization. Our Relief Society as it is organized today might be likened to a great power plant. We know that the power is generated, that it is in the wires, and we know that it is within the reach of us on one condition: that we have a little light globe in order that it be in itself as near perfect as possible, and then if that is connected with the wire, the light from the great power plant shines. It depends upon us whether we take advantage of the opportunities which are offered through the organization of our Church, whether our light shall so shine that others seeing our good works, may glorify our Father which is in heaven.

When the pioneers were crossing the plains, the Prophet Brigham Young warned them that they should care for the needy, the poor, that they should be kind and charitable to them, and he warned them in this way, saying, "Lest the cries of the widows and the fatherless should ascend to our heavenly Father against this people." Are there not many who are hungering, hungering even for bread, and hungering for bread because they may not have means to buy sufficient thereof.

Have we taken into account that everything is so much higher priced today than it used to be, and have we increased our donations to those in need to make it sufficient for the needs of those who may be hungering. Some there may be in our midst who are hungering for food and have products in their homes, but do not know how to properly prepare the food. Such need a friendly Relief Society visitor to help them to prepare the food in such a way that it will give nourishment to the body and keep it healthy. Others do not know what kind of food really is needed and what the proper kind of food is to properly nourish the body. Such need to be taught the lessons given us in our "Magazine," and if they cannot go out to the meetings where these lessons are given, they should be taught to them by someone who is interested and kind enough to give it to them. Some may need

clothes. There are children in our midst who are not in school as they should be because the clothing is not decent enough, and perhaps the mother does not like to complain and admit that she is not able to provide suitable clothing for the children to go to school and hold up their heads as other children do. Such as these need help and care. Many people do not know what kind of clothing to buy and how to make it up, and how to care for it, and so there is a mission for Relief Society workers in that line. Some may need medical attention, and need the help of those who are learned to take care of them, and they may know that they would not be able to pay a physician, and for that reason they dislike to ask anyone to go and attend them. Someone else could ask for them much better and that would be the privilege of Relief Society workers. There are those who have sorrow, bereft of some loved one in their home, and are in need of comfort. Some there are who need better houses in which to live. They may have the ground on which some little shanty stands, and not be able to make it better. Perhaps, by co-operation with charities, county officials, and bishops in the wards, in some cases even better houses might be provided for them in this way. Again, there are children, perhaps, born of parents who may be unfortunate. The parents may be deprived of their health in such a way that they cannot provide, and they may be inefficient for caring for these children, and while it is a very difficult task, in some cases help might be found for some of these children, because if we are going to give them the proper education, we must look after home environments. A great many need only a chance to work.

Sometimes a person may feel down and out, feel discouraged and do not know what to do. Our employment bureaus, if they might be established, would put a great many people in a position where they could be independent. Some there are who have boys and girls gone astray, and sorrowful, indeed, are such as these. They need the comfort and wise counsel which could be given them. There are homes that are lonely homes in which there is no music, in which there are not many books and magazines, and homes from which, perhaps the head of the house, has been called to the other side; and in the evenings when it begins to get dark, they are lonely, and the mother cannot always lift up the heads and hearts of her little children. Such as these, sometimes need amusement, and that is quite necessary. Nearly everybody needs spiritual food, and sometimes that is all that people need. This should be supplied to everybody in our midst by our teachers on their visits around. If they would only do more and better teaching, and teach the gospel! It is worth every-

thing to us. We cannot do a better thing when we go into one another's homes than to talk about the gospel, the radiation of kindness. We all need kindness and love. The radiation of kindness need not be expressed in money at all. It may be shown in a smile of human interest, a glow of sympathy, a word of fellowship and a helping hand to those who struggle.

The Prophet Joseph Smith tells us that the qualities for carrying on the great work is humility, love, faith, hope, and charity, with temperance in all things entrusted to our care. Tennyson said:

"Count that day lost, whose low descending sun,
Sees from thy hand no worthy action done."

May it happen to us that when we have finished our work here upon the earth, the heavenly Father may say, well done, thou good and faithful servant, for when some of my children were hungry, ye fed them; or thirsty, ye gave them drink; when naked, ye clothed them; when strangers, ye took them in; when sick or in prison, ye visited them, and inasmuch as ye have done it unto the least of these, ye have done it unto me.

All of our prayers nearly are answered through the hearts and hands of other people, and may we, as Relief Society workers, keep our heart strings so tuned, that the prayers of those in trouble and suffering may be answered through us. Amen.

SATURDAY AFTERNOON.

Julina L. Smith.

If you will give me your faith and prayers and help me that I may stand here for a few minutes before you, I hope that I may be able to say something that will be beneficial.

The subject that has been given me is the "Family Recollections of the Prophet." Of course, I myself was not acquainted with the prophet, and what I will have to say is what I have heard and read. My parents were acquainted with the prophet, my husband was acquainted with the prophet, and I want to bear my testimony that I know he was a prophet of God. I know that our heavenly Father and his Son Jesus Christ appeared to him. I know this as well as if they had appeared to me, and I know that this work will

continue on and on, that it will never be stopped here upon this earth, until the time comes when Christ will come to reign.

I was not acquainted with the prophet. I was acquainted with Brigham Young. I knew him and I knew all the other presidents before they were presidents. I knew President Taylor when I was a small child, and I used to think he was one of the finest, noblest looking men I had ever seen. I was well acquainted with President Woodruff, and lived neighbor to him. He was very active, always on the rush, always like he was trying to catch something, or get more than he could hold. I worked with him in the Endowment House and he always came in to work in a rush. When his work was finished, he would rush away again. He nearly was killed many a time through hurrying along and not stopping to see what was coming. I have his history and take a great deal of comfort in reading it. I was also acquainted with President Snow, a gentle and mild, sweet president. I worked for a time at the temple, but I was obliged to quit my work there at the temple for home reasons, and President Snow would always say when he would see me, "Sister Smith, your place is there ready for you." I have been acquainted with Brother Grant longer than he can remember, for I lived neighbor to his mother when he was a small child, and she was a grand woman.

We all know what our prophet did, we all know that he was called of the Lord to come and establish this work, and it is going on and on. We little thought that our Relief Societies would extend as they have done. There were only a few members to start with, eighteen I think, but we are growing and we are doing a good work. I was very much pleased with what Sister Allen said about the Relief Society, and the duties of the Relief Society sisters. The duties of the Relief Society sisters are not only to go and collect means for the poor. They have other duties, to find out and see what is needed and collect from those who have plenty, to go and report to the bishops, to be a help to the bishops, and also their duty is to go into the homes and preach the gospel, that is the main duty. To find out in a nice and gentle way what the children are doing and help the parents see if the children are leading the right kind of life, if they are keeping the right kind of company, and see if the parents know, and ask questions where the children go at night. See that the parents select the best company there is for their children to associate with. That is what I always tried to do, to have my children associate with the best there were. Then you know you are getting the best. Some say, "I

want my children to associate with the wayward ones so that, may be, they will bring them to do better." That is all very well, but I do not believe in taking our good, virtuous children and throwing them in the way where there will be temptations. I think the greatest thing for the Relief Society is to look after the young, after the little ones. If we train the children when they are young and teach them about the prophet, not only the Prophet Joseph Smith, but of all the prophets and the twelve apostles, perhaps it will do them lots of good. I often think and wonder if the children today think as much of the twelve apostles as I did when I was a little girl. I used to think that the apostles were next to angels, that they were the grandest men there were, which they are, and should be, and the children today do not seem to sense it so much. They prefer having a jolly time. I think the little talk we had this morning on play was very good. Children play, and I love to see them wrestle and run and keel over, and have a jolly time, but I want them to learn something about their religion, and who they are and what the Latter-day Saints are for and that they are Latter-day Saints. We should teach our children from little children that they should go to Sunday school and meeting, so that when the bishop wants to call boys on missions, he will say, "There's a boy, good to attend meetings, who is always well spoken of. That's the one we want."

We want to raise our boys so that no matter where they are called, we can feel that they are pure and clean, and that the Lord will take care of them and that they will return home as pure as they went. It takes the mothers and the grandmothers to teach them these things, and I hope that all of our Relief Society teachers will look after these things, but look after the wayward and look after those who need education as well as looking after the poor and needy.

I will not take up any more time, but I ask the Lord to bless us all and bless the Relief Societies and fill us with his Spirit that we may do all the good which we have been sent here to do, which I ask in the name of the Lord Jesus. Amen.

Annie Wells Cannon.

It is with very great reluctance that I come to the stand this afternoon. I think we have had a splendid meeting, and I held forth last night for nearly an hour showing the pictures to the Relief Society sisters, but I will say I appreciate very much the fact that I have been called to labor again with the general board of the Relief Society, and all

the talents or gifts that I may possess, and all that I may be able to do, I hope that I will always feel willing to give for the kingdom of the Lord. I love the gospel and know that it is the grandest thing in the world, and I want to give my life and all that I have to help build up the kingdom of God upon the earth. I appreciate very much the honor that has been conferred upon me by this call, and I feel to say and pray that I may have the help and assistance of my sisters, that I may go on in this great work, because the work of the Relief Society is a wonderful and great work for the mothers of Zion, and may the Lord help us to continue and grow in the future as we have in the past, is my prayer in the name of Jesus Christ.

Sarah Jenne Cannon.

Who was introduced as being present at the dedication of the Hawaiian temple, and the first woman ever asked to speak at a temple dedication, said:

What can I say after that? I remember once when I was asked to speak, and I said I could not speak five minutes to save my life, and the person who asked me, said: "That's what we want, a short speech."

I lived in Nauvoo at the time of the martyrdom of the prophet, and one of our neighbors, one of the mob, said, "We have killed Joe Smith," and how we all wept over it. I saw him when I was a child, but do not remember more than merely seeing him, but I have known all our prophets since that time personally, and I feel that we are engaged in a great work, and ask the Lord to help us all to live up to what we promise to do, and what we are taught to do, and live up to all we have here to do.

Sister Williams has told you about me speaking in the temple. My speech there was quite short, also, and I would not detain you now for anything in the world, even if I had a lot to say, for our president is going to make the closing remarks, but I am glad to be back home again, and may the Lord help us so to live that when we have done serving here upon earth, he may say, "Well done, good and faithful servant." Amen.

After a few closing remarks by President Emmeline B. Wells, Counsellor Williams asked if there were any individuals in the audience who had seen the Prophet Joseph Smith. If so, they were to stand. Three women in the body of the house arose, and with President Emmeline B. Wells and Sarah Jenne Cannon, who arose on the platform, there were five in all. Mrs. Williams invited these women to the stand,

where the five stood before the audience. They were as follows: President, Emmeline B. Wells; Mrs. Sarah Jenne Cannon, who stated that as a small child she was lifted up over the heads of the bystanders, in order that she might see the prophet; Mrs. Mary J. Yearsley Cummings, who remembered when the prophet was taken to jail, and also when he was killed; Mrs. Margaret Jane Ellis Taylor, of Loa, who remembered when the prophet came to her house to administer to the sick; Mrs. Sarah Rushton, who recalled vividly the martyrdom of the Prophet Joseph Smith. She was so wrought up about it that she cried herself to sleep.

Mrs. Williams announced that the pictures of these fortunate and honored women would be taken, and later placed in the "Magazine."

Beyond Arsareth

Nephi Anderson.

(Continued)

VIII.

For many days I remained with my new friend, even after Father Joseph had gone home. The sun was now well up in the sky, and the weather was delightful. A few light rains watered the growing crops, but I saw no large streams or bodies of water in the land. I spent a great deal of my time out of doors with the people, and enjoyed the life.

I travelled also from place to place. I was too much of a rariety to be kept long in one locality. I told my story over and over again, until I became quite proficient in it. Joseph was with me most of the time. In fact, he was released from his duties in shop and field that he might be my companion. David, also, was sometimes with us, on my request, as also was Rachel.

Though I was kept busy replying to all manner of questions, I also did my share of questioning. One day as Father Joseph, David, and I were travelling from one place to another through a beautiful county district, it occurred to me that it was my turn to know something of the history of the people, and so I asked Father Joseph to tell me how they had come to this part of the earth.

"Doesn't your book tell you that?" he enquired.

"I have not seen anything about it," I replied.

"Well, I'll tell you, and then when you read your book, be on the lookout for references."

I promised him I would.

"Our history begins, of course, as does all history, with our common father and mother, Adam and Eve; but perhaps it will be going far enough back when I begin with Abraham. You read about him in your scriptures as we do in ours. You are acquainted with the dealings of the Lord with the children of Israel, their sojourn in Egypt, their deliverance, their forty years journey in the wilderness, and their establishment in the promised land. You have read of Saul, of David, and of Solomon, and of the prophets in Israel.

"Your book should also tell of the trouble that came to the house of Israel after the death of Solomon, when Rehoboam was king."

I had not then read about it, so he continued:

"When Rehoboam was to be crowned king, all the congregation of Israel, with one Jeroboam, came to the new king and complained of the grievousness of the burdens of Solomon, his father, asking him to lighten the yoke which he had put upon them—if he would do this, they promised to serve him. The king took three days to consider the matter, and in the meantime, he consulted with the old counsellors of his father, who advised him to heed the peoples' request, but Rehoboam rather took the counsel of his own young companions, and told the people that he would make their yoke still heavier. 'My father chastised you with whips,' he said, 'but I will chastise you with scorpions.' Then ten of the tribes of Israel revolted and chose Jeroboam for their king. Rehoboam ruled in Jerusalem over the tribes of Judah and Benjamin, and from that time there were two kingdoms in Israel. Then came troublesome times. Wickedness was rife, until at least the Lord permitted Shalmaneser, king of Assyria, to conquer the ten tribes and lead them captive to his own country.

"But they were not satisfied to live there. Their sufferings had made them somewhat penitent, and they desired to go to a land where they could be free from the influences of surrounding heathen nations. In their old home they had not kept the commandments of the Lord. But where could they go? To the east, south, and west of them, the lands were filled with people. Northward was their only hope, and northward they set their faces. There was a mighty nation traveling, and they had many difficulties to overcome, but the Lord was with them and led them forth.

"Slowly they travelled with their flocks and their herds,

their tents and provisions. As they came further north the surface of the country changed, the days and nights varied greatly, and the climate became cold. Many of the faint-hearted tarried by the wayside. As the toils of the journey increased, the discontented become more numerous and they refused to go further. They, therefore, remained in the lands passed through, and no doubt built themselves homes therein, multiplied and became a great people. Onward the main body went until they reached this land. How they crossed the barrier of ice—if the ice was there at that time—our history is strangely silent about.

"Yes, the land was like a new world to them, with its long, dark nights and its long light days. But they accustomed themselves to the new conditions, the best they could. They organized themselves after the pattern of the people from whom they had come, and the Lord was with them to bless and to prosper, seeing they had their hearts set on serving him."

Joseph paused, and I took the opportunity to say:

"I have often wondered who were the progenitors of the people of northern Europe. Now, what you say leads me to believe that those of your people who remained behind become the founders of these races. I am a Norseman through my mother, therefore, I am to a degree, of the same race as you."

Joseph looked at me keenly as I made this declaration. "Yes," he said, with a smile, "You, no doubt, are of our people Israel." And he placed his hand on my head as if to give me a blessing.

(The record here is so torn and faded that a number of pages could not be deciphered.—J. B.)

I read to Joseph the account of the crucifixion of Christ, translating the best I could from my Bible. He was deeply moved by the narration, and he said to me that as soon as I was able I was to write out the story so that all the people might know.

"What become of the Jews?" asked Joseph.

I thought for a moment to collect what I knew about them. "They were greatly punished," I said. "Some time after Christ, they were conquered and Jerusalem destroyed. They scattered all over the earth. The Jews are to be found in every nation, and in some countries they have been, and still are, treated cruelly."

"So there is no longer a Jewish nation?" said Joseph, rather in the tone of a statement of a truth which he knew, than that of a question.

"No; not that I know of," I replied.

"Tell me more about Christ, the Savior," urged Joseph. "Did he visit any other people than the Jews? What does your book say about that?"

"He remained in and about Jerusalem," I replied, "As far as I can learn—but, I remembered reading something about that. Let me see if I can find it." I turned over the leaves of my Bible and in the tenth chapter of St. John, I read: 'And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.'

A light seemed to break upon me as I read, "Why," I said, "I remember you telling me that the savior has visited you also; you must be that 'other sheep' of which he speaks.

"In a way; yes," replied Joseph, "but he explained to us that he had visited, before he had come to us 'other sheep' which were not on the land about Jerusalem. Is there not a body of land distant and apart from the land of Jerusalem?"

"There is the American continent," I explained, but thought it was improbable that the savior should have visited it. I had never heard of it; besides when the continent had been discovered by the Europeans, the only inhabitants in America was the wild and savage Indian.

"Indians," repeated Joseph, "and they were dark and wild and savage?"

"Yes."

"The very ones—the very ones," he exclaimed as if a great problem had been solved. Then after a pause he said: "Wonderful, wonderful, every part of the earth has been visited by the Son of God, to every part has been delivered the glorious message, that none may be left without excuse."

(To be continued.)

James H. Anderson.

Guatemala had a revolution in April, the former government being overthrown.

Japan and Russia were at war in April, several battles having been fought in old Russia.

The United States lost $1,129,000,000 on the railways during the period of government control.

Philippine Islands party leaders began an agitation in April for independence from the United States, by force of arms if necessary.

Mexico is in the throes of a revolution, five states having joined with Sonora in an uprising against the Carranza government while Carranza has fled.

In Salt Lake City, on April 17, a windstorm reached a velocity of seventy-two miles per hour, and did much damage to trees and buildings.

Turkey was at war with the Greeks as well as with the French, in April, guerrilla warfare being carried on. There is trouble ahead there.

The woman surplus in England in 1919 was 1,500,000 against one-fifth of that number in 1851. Sociologists have not yet offered the only solution.

Congress agreed in April to take short recesses after

June 5, but neither Democrats nor Republicans were willing to take an adjournment and leave the president in control.

Uruguay, South America, started a movement in April for an American league, including only nations on the American continent. The difficulties in Europe are regarded as a warning to keep aloof.

Livestock losses in Utah and adjoining states, from the unusually severe storms of March and April, were very heavy. General crops, too, have been affected by the shortening of the planting season.

At Jerusalem, in April, there were clashes between Moslems and Jews, resulting in a number being killed. British troops interfered and restored order, but the feeling between the combatants is very bitter.

The interchurch movement among the evangelical churches in America is developing a fraternal rather than a religious union, in the progress made up to April of this year.

Waste in printing, to the amount of hundreds of thousands of dollars, by government departments at Washington, was shown by a report of the committee on printing, made to Congress in April.

France, Great Britain and Italy were at such variance on European questions in April that the league of nations compact between them was in danger of being thrown overboard. The difficulties were temporarily adjusted.

A small-nations-league movement has been instituted in Europe, to include not only the smaller nations there, but subject peoples elsewhere, who desire to break from the larger nations now controlling them.

European peoples who have been calling persistently for financial aid from America were given notice by New York bankers, in April, that this country had some financial reconstruction problems for its own worry.

Mrs. Yone Susuki, a Japanese widow, is the richest woman in the world. She controls a score of big industrial plants, employs 35,000 to 40,000 workmen, and seems to give them satisfaction with her policies.

EDITORIAL

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High Prices

The most popular topic of conversation is the high prices. We pay extravagant prices for everything we get, and we are all ready to scold about the cost of potatoes, sugar, flour and meat, dress goods and shoes. We don't seem to realize that when one man or one business raises prices everybody else follows suit. Indeed, that is the law of supply and demand. It is foolish to scold about it, the thing to do is to economize just the same as we would during hard times and then forget about it.

The purchasing value of a dollar today is said to be thirty-three cents, and when you estimate prices on all your staple articles you will decide that that is about right. Wages have risen almost with prices, and so everybody has money; indeed, when prices are high and money is cheap and plentiful everybody has work, everybody has money and practically everybody spends it lavishly. That, too, is the law of supply and demand.

When the financial crash comes, and Eastern financiers expect to see that conditions by next fall, prices will be lowered; but when that time comes the prices of articles we have will not only be lowered, but stocks and bonds will fall in value, wages will fall, men will be out of work sooner or later, and we will have a period of hard times; that also is part of the law of supply and demand.

Some of the wise men in this Church do not expect much peace or real prosperity for some years to come, prophesying to the contrary. We are taught in the scriptures that we will have famine, pestilence, war and desolation. We have now a little breathing spell in which to get ready for some of these calamities. How shall we get ready? By the close practice of economy in the spending of our time and means. Old clothes are very fashionable just now—all over the country clubs have adopted overalls and wearing of cast-off clothing, as a protest against high prices. Those of us who are fortunate enough to possess good home-made suits and dresses can well afford to wear them now and be proud and grateful that we are so fortunate. We may trim our own hats. Many of the leading sisters just now are wearing home-trimmed hats and it is not unusual with some of us to go down to the ten-cent store and get a little fresh trimming to trim up an old hat. Shoes are patched and worn honorably. We are rather ashamed to put on a new and extravagant dress or garment. We know how to do without much sugar, how to raise our own vegetables and to use substitutes for flour. We are perhaps the best equipped people to maintain ourselves along independent lines of any people on the earth. Let us not find fault with each other nor our business associates, for be sure we are all caught in the same net, and are all struggling together and raising prices together. Let us keep balanced, poised, and, above all, let us economize.

If high prices can only bring L. D. S. women to habits of economy we will not regret present conditions.

GUIDE LESSON SUGGESTIONS FOR JULY.

It has been considered wise to present to our readers this month a detailed account of our late excellent Relief Society Conference. The addresses are given verbatim and as they cover all the work which we have been considering during the past season, it is suggested that we use them for our lessons. Our Relief Society members will enjoy these talks, and we suggest that they form the study part of your lessons for July, where meetings are held during that month. These talks may be read from the "Magazine" or given in lesson form, whichever is most acceptable to the various ward class leaders. We trust all will give them due consideration. In the genealogical department, we would suggest that you sisters unite with the Utah Genealogical representatives for a summer campaign in securing members for the Genealogical Society of Utah.

A Child's Right to Happiness

Ida Smoot Dusenberry, B. Ph.

"What we act we are, and our lives are the revelations of our souls."

It was September, and every part of nature seemed enticingly to call for admiration, bidding the awakening of a soul emotion the significance of which finds fulness only in the spirit co-mingling with the divine.

With their hands filled with flowers in all their autumn perfection, the children were happily and proudly wending their way toward numerous school buildings.

Being numbered among the expectant teachers, I spent the morning registering, and welcoming in my kindergarten, mothers and tiny little tots passing through their first and trying parental separation. The children endeavoring so hard to be brave, yet reluctantly and hesitatingly trusting themselves in a strange world among numerous, unknown, uninteresting human beings.

Just as the clock pointed the hour of starting, a screaming at the outside door claimed my attention, and before I had time to cross the room, the door was hurriedly, almost fiercely, thrown open; a child of four was violently pushed and landed screaming in the middle of the floor with the exclamation from a mother whose patience (let us hope) was the least of her virtues. "Take him, he's the meanest child in the world." Hesitating to add more fire to the flame my thoughts were numerous but words few. I remember making only one remark, "God didn't send him in this condition. I wonder who's responsible?" I asked that he be left in my care, and before the day was done I could see foundation for her unwise introduction. He was a beautiful physical figure, bound and tied in a warped deformed soul.

Progress was slow, and at times my faith wavered, but I kept courage because experience and reason told me that wrapped in every fault lies concealed a germ of virtue. I knew no being had ever lived that did not carry with him a spark of the divine.

Details of our first day's experience I shall omit. The child's whole attitude was one of fear and hatred. During the morning of the second day, with no warning, he raced from the room and ran down the path. I did not call him nor try to pursuade him to return; all I could do was to hope that he might reconsider, and if left alone, come back of his

own free will, which he did, but only to accentuate his anger by throwing a brick through a large glass window that most miracously escaped injuring a dozen small children.

During a conversational with the child's father, I made two requests, that whipping henceforth be omitted, and that the boy be sent to me the day following. When the time came, the father accompanied the child, and to my sorrow insisted that he apologize, I say sorrow, for there is nothing so conducive to hypocrisy as an act unaccompanied by a corresponding feeling. I am strictly opposed to forced apologies. For the lips to say what the heart fails to feel is a splendid harbinger of insincerity and deception.

From this introduction and two years' close association with the boy, in this paper and others following, I send you the results of my observation.

He knew nothing of the joy of real kindness and courtesy, because the information he had acquired had come to him through punishment rather than example. I have wondered how the mother would enjoy such an introduction to one she had never seen or known before.

The child had a right to demand the same courteous consideration shown to grown persons. If the child talked to the mother in the same language and tone of voice imposed upon him, I can scarcely conceive results.

Such a scene would never have happened had obedience been any part of his early life. This was only one exhibition of the results of inconsistent, unstable training. The mother had controlled according to her moods; at one time she would strike, at another threaten, with no intention of doing what she said; forbid one day, and sanction the next, passing hours between with talk, talk, talk, interspersed with fits of scolding, and all for the same offense. The result could be nothing other than loss of faith, gradually merging into a "don't care" anarchistic spirit so detrimental to the progress of life.

We fail to inspire faith because we fail to deserve it. When you can win and hold a child's faith and confidence you have solved the problem of obedience, for if he trusts you he will obey you.

Trust and faith come through requiring obedience only to consistent demands and by giving no arbitrary orders; so in time he will come to know that your interference is not merely capricious and thoughtless but always results in advice for his own good.

Obedience to law controls every part and phase of human life; the child can be taught very early something of its universality. Every broken toy demonstrates the fact that

successful manipulation only functions according to the laws of its mechanism. Every phase of nature adds a silent sanction to its wisdom and truth. The stars in the heavens, the growth of the trees, the change of the seasons, all bear witness to the wisdom of this divine commandment.

The parental offenses most frequent and detrimental to child growth and development are the thoughtless, capricious demands, often given for the sake of talking, for the parent seems to have no idea of being obeyed. First comes the demand which is repeated two or three times, then argumentation, justification, and explanation, each time in a louder tone of voice, then she threatens, and then she forgets it. The child continues uninterrupted, and the mother seems unconscious of having given an excellent lesson in indifference, disrespect and disobedience.

But even in this there are glimmerings of providential light, for when interference is constant and ceaseless, if obedience was in the range of his physical and mental strength, which it is not, he would grow to be a weakling with no power of judgment or responsibility.

Doing is the outcome of thinking and feeling, and when we force children to act in ways unrelated to their thoughts and feelings we are interfering with the orderly workings of the child's mind. Three-fourths of the things children are forbidden to do, are unessential; and done, would bring no harm to anyone.

The will does not thrive on what a child is prevented from doing, but on what a child actually does.

What we need is fewer and wiser demands, more courteously and graciously given; accompanied by a firm, unyielding decision of character, prompted solely by the conviction, "It is right," "It is just," and not because, "I want it."

Obedience acquired under consistent direction is the bud from which loyalty, to both spiritual and material duties of life, will bloom. Fortunate is the child with such parental guidance, for it is the one road that leads to safety and happiness.

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